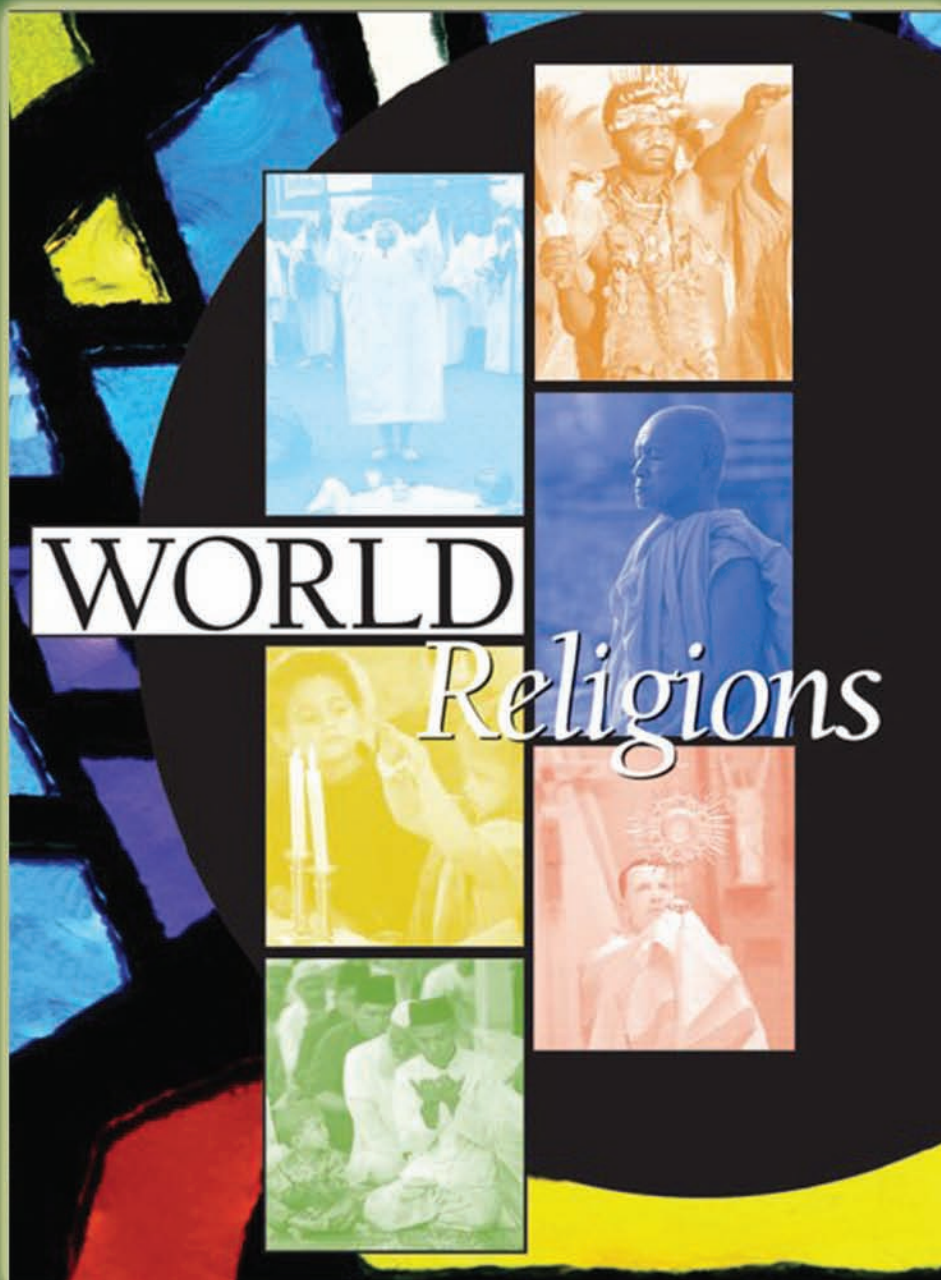


"In the latter days, the sun shall rise from the west" • Holy Prophet Muhammad (peace be on him)

ISLAM

an invitation to



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Seeking the Truth

The Ahmadiyya Muslim Community

The Ahmadiyya Muslim Community is a religious organization, international in its scope, with branches in more than 189 countries in Africa, North America, South America, Asia, Australasia, and Europe. The Ahmadiyya Muslim Community was established in 1889 by Hadhrat Mirza Ghulam Ahmad^{as} (1835-1908) in Qadian, a small and remote village in the Punjabi province of India. He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions (The Mahdi and Messiah). The Movement he started is an embodiment of the benevolent message of Islam – peace, universal brotherhood, and submission to the Will of God – in its pristine purity. Hadhrat Ahmad^{as} proclaimed Islam as the religion of man: “The religion of the people of the right path” (98:6). The Ahmadiyya Muslim Community was created under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love and understanding among followers of different faiths. It firmly believes in and acts upon the Qur’anic teaching: “There is no compulsion in religion” (2:257). It strongly rejects violence and terrorism in any form and for any reason.

After the passing of its founder, the Ahmadiyya Muslim Community has been headed by his elected successors. The present Head of the Community, Hadhrat Mirza Masroor Ahmad, was elected in 2003. His official title is Khalifatul Masih V or Fifth Successor of the Promised Messiah..



Mirza Ghulam Ahmad (1835-1908)

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Muslims follow the name of God's prophets with the prayer *alaehis salaam* or 'may peace be upon him,' and for the Holy Prophet Muhammad, *sallallahu alaehi wasallam* or 'may peace and blessings of God be upon him.' Companions of prophets and righteous personalities who have passed away are saluted by *radhi-Allaho anhu/a* or 'may Allah be pleased with him/her.' While such salutations are not set out in the text for readability, we encourage readers to offer these prayers as if set out in full.

Dr. Mufti Muhammad Sadiq (1872-1957) was the first Ahmadiyya Muslim missionary to arrive in America. In 1921, he founded the *Muslim Sunrise*, which stands today as the longest running Muslim publication in America. The magazine seeks to open discussions on Islam and topics relating to religion in general. It highlights the role of Islam in an ever changing global society. It provides a platform for public opinion on contemporary issues and presenting their solutions from an Islamic perspective.

www.muslimsunrise.com

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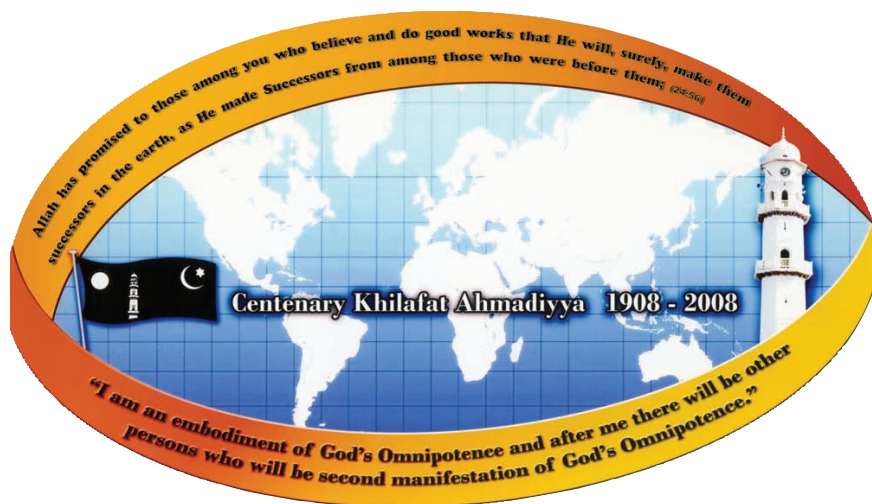
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

From the Holy Qur'an

Chapter 5 : Verse 49

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ
الْكِتَابِ وَمُهَيِّئًا عَلَيْهِ فَاحْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا
تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا
مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً
وَلَكِنْ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْ
جِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ❁

And We have revealed unto thee the Book comprising the truth and fulfilling that which was revealed before it in the Book, and as a guardian over it. Judge, therefore, between them by what Allah has revealed, and follow not their evil desires, turning away from the truth which has come to thee. For each of you We prescribed a clear spiritual Law and a manifest way in secular matters. And if Allah had enforced His will, He would have made you all one people, but He wishes to try you by that which He has given you. Vie then with one another in doing good works. To Allah shall you all return; then He will inform you of that wherein you differed;

From the writings of the Promised Messiah

Religion: How do you know it comes from God?

The Holy Qur'an puts forward this claim by proclaiming: "This day have I perfected your religion for you, and have completed My favor upon you, and have chosen for you Islam as your faith" (5:4)

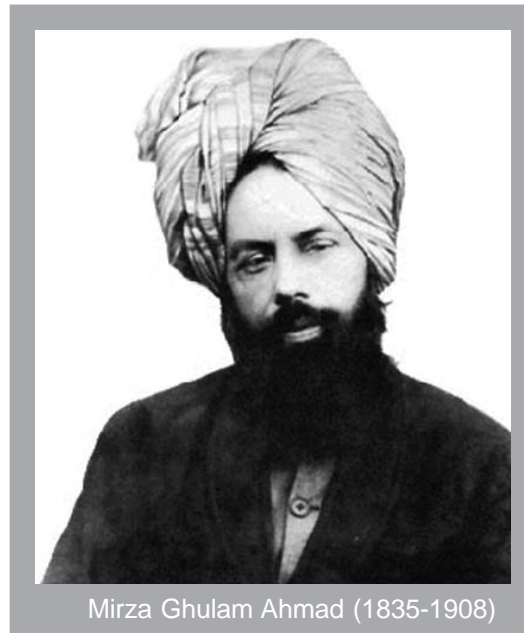
Two conditions are necessary for a religion which claims to be from God. In the first place, a religion should be so comprehensive, perfect, complete and free from every defect in its doctrine, teachings and commandments, that reason should not be capable of proposing anything better; and there should be nothing lacking in it. It should be ahead of all other religions in this respect.

The Holy Qur'an puts forward this claim by proclaiming: "This day have I perfected your religion for you, and have completed My favor upon you, and have chosen for you Islam as your faith" (5:4). That is to say, God requires us to conform to the reality inherent in the word *Islam*.

Here there is a clear claim that the Holy Qur'an comprehends the perfect teaching and that the time of the revelation of the Holy Qur'an was the time when such a perfect teaching could be revealed. The Qur'an alone is entitled to make this claim. No other heavenly book has put forward such a claim. Both the Torah and the Gospel refrain from making this claim. On the contrary, the Torah sets out God's commandment that He would raise a prophet from among the brethren of Israel and would put His word into his mouth and that whosoever would not lend ear to that word of God would be accountable for his default.

It is obvious, therefore, that if the Torah had been adequate for meeting the needs of subsequent ages, there would have been no necessity for the coming of another prophet, listening to whom was made obligatory. In the same way the Gospel has nowhere claimed that its teaching is perfect and comprehensive.

But there is a clear confession that there were many things which had still to be said but that the disciples had not yet the strength to bear them but that when the Paraclete would come he would lead them to the whole truth. Thus Moses confessed



Mirza Ghulam Ahmad (1835-1908)

The second characteristic of Islam, which is not shared by any other religion and which attests its truth, is that it manifests its living blessings and miracles of which other religions are wholly deprived.

the incompleteness of the Torah and drew attention to the teaching of the prophet who was to come. In the same way Jesus admitted the incompleteness of his teaching and said that the time had not yet come for the perfect teaching to be disclosed but that when the Paraclete arrives he would set forth the perfect teaching. In contrast the Holy Qur'an does not, like the Torah and the Gospel, leave the matter for another book to complete, but announces the perfection of its teaching in the

words: "This day have I perfected your religion for you, and have completed My favor upon you, and have chosen for you Islam as your faith (5:4). . . ." Here is thus a great argument in support of Islam that by virtue of its teaching it prevails over every religion and no religion can compete with it in respect of the perfection of its teaching.

The second characteristic of Islam, which is not shared by any other religion and which attests its truth, is that it manifests its living blessings and miracles of which other religions are wholly deprived. The signs that Islam exhibits not only establish its superiority over other religions but enable it to draw the hearts of the people by exhibiting its perfect light. The first characteristic of Islam which we have stated above, that is to say, the perfection of its teaching, is not quite conclusive in establishing that Islam is a true religion revealed by God.

A bigoted opponent who is not far-sighted may assert that it is possible that a teaching might be perfect and yet it may not proceed from God Almighty. This first characteristic relieves a wise seeker after truth of many doubts and brings him close to certainty, but does not establish the matter conclusively and beyond doubt till it is combined with the second characteristic.

By their combination the light of the true faith reaches its perfection. A true faith comprises thousands of proofs and lights but these two characteristics are enough to carry conviction to the heart of a seeker after truth and expound the matter to the satisfaction of all deniers of truth. Nothing more is needed in addition.

I had originally intended that in support of the truth of Islam I would set down three hundred arguments in *Braheen Ahmadiyyah*. But on further reflection I perceived that these two characteristics are a substitute for thousands of proofs and thus God made me alter my plan (*Preface to Braheen Ahmadiyyah, Part V, pp. 2-5*).

Editorial

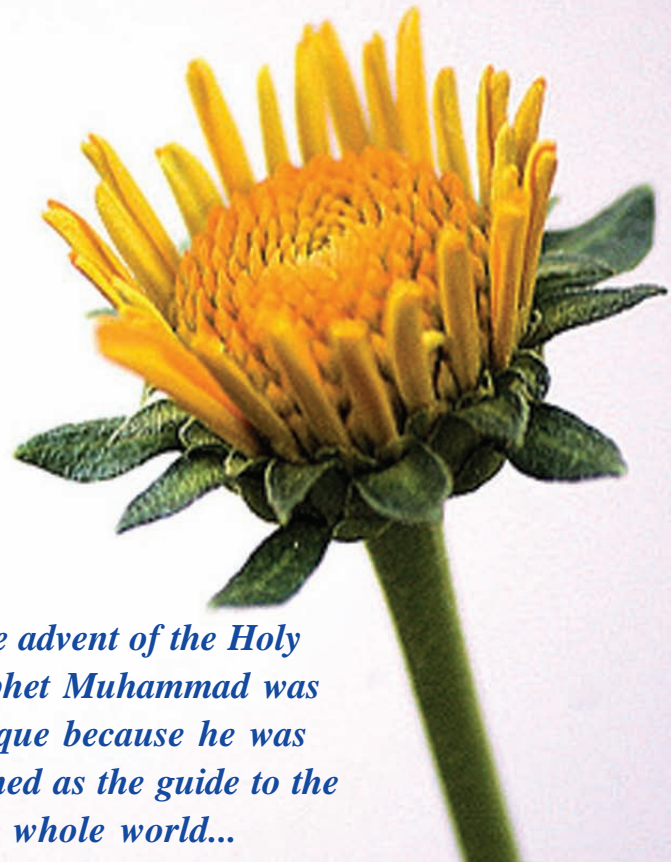
God appointed thousands of prophets for the guidance of human beings. Prophets appeared in all parts of the world guiding their tribes, nations or the regions assigned to them. According to the Islamic traditions there have been 124,000 prophets in history.

The Holy Quran (3: 81) describes that God made a covenant with all the prophets that they would assist each other. According to this verse all prophets showed agreement to the covenant.

Each prophet, under this covenant, helped the other prophets in two ways: 1) Verifying the message and truthfulness of the previous prophets and 2) Prophesizing about the prophets to come in the future.

The advent of the Holy Prophet Muhammad was unique because he was assigned as the guide to the whole world instead of being limited to a nation, region, tribe or a country. That is the reason we find prophecies about his advent in all the known religions of the world. The prophets of all these religions lived up to the covenant referred to in the Holy Quran.

It was under this covenant agreed upon among the prophets and God that



The advent of the Holy Prophet Muhammad was unique because he was assigned as the guide to the whole world...

Jesus, Moses as well as the Hindu prophets foretold about the advent of the Holy Prophet Muhammad. Fulfillment of these prophecies has an implication on the truthfulness of the prophets who made these prophecies. By refusing to accept the fulfillment of the prophecy, one rejects the prophet who made such a prophecy.

Jesus even used this argument with the Jews (John 5:46-47) warning them that since their prophets prophesized about him, rejection of Jesus is rejection of all those Jewish prophets.

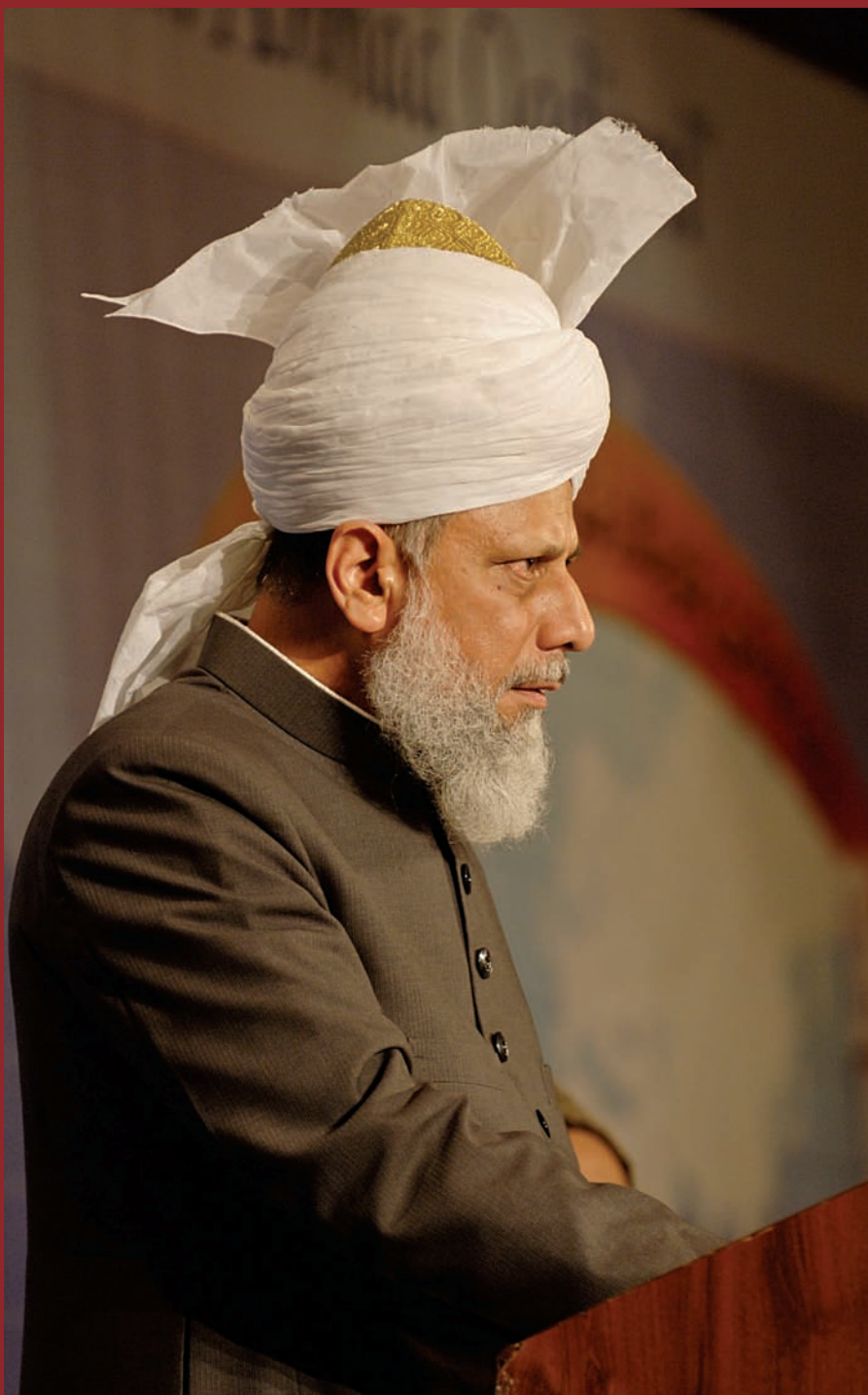
It is a wonderful system in God's wisdom that connects thousands of prophets within the covenant made by them and truthfulness of one becomes dependant on acceptance of the other.

In this issue, we have presented various articles that describe how

prophets of major religions, Hinduism, Judaism and Christianity, prophesized about the advent of the Holy Prophet Muhammad. Thus it is incumbent upon the followers of all these religions to accept the fulfillment of these prophecies and accept the savior of mankind sent by God, the Holy prophet Muhammad.

Prophecies about the latter days show that all peoples would be brought together under one banner. It is to be done through the Messiah of the Holy Prophet Muhammad about whom he prophesized. Again, fulfilling his commitment under the covenant.

It is up to us how soon we would want to see the day when the whole world would see paradise established on earth as prophesized by the scriptures.



All distinguished guests present here, *Assalaamo Alaikum wa Rahmatullah, wa Barakaatuhu*, peace and blessings of Allah be upon you all.

Our local administration has requested me to give our distinguished guests a brief introduction to the teachings of Islam. In particular, with reference to an important subject toward which the attention of the world is focused, and as a result of which the non-Muslim world believes that Islam is the religion of extremism and terror. Indeed, some people declare that through terrorism, Islam is destroying their peace of the world. It is most unfortunate that there is a group that has a clear understanding of the teachings of Islam, but this fanning the flame of this erroneous concept persists. Indeed, some educated non-Muslims have connected the concept of life after death and heaven and hell to be Muslim extremists, terrorists and suicide bombers. So, the result is that the fatalist desire to enter paradise has awakened the peculiar concept of Jihad and of dying in the name of Allah, which has caused them to take up the sword and cause mayhem.

These terrorist groups today are, in reality, the byproduct of this teaching and concept. In any case, while I admit that the acts committed by certain ignorant and over-enthusiastic Muslims have no doubt given a totally wrong impression of the teachings of Islam, I must also point out that the literature written against Islam without the proper understanding of Islamic teachings has presented an erroneous concept about Islamic Jihad. Not only that, but also this literature that is in great circulation denies the very existence of God and considers religion and God to be responsible for this disorder and chaos.

Be that as it may, it is a topic to which justice cannot be done in such a short time. However, I will try to present the true teachings of Islam, as they have been expounded by [Hadhrat Mirza Ghulam Ahmad,] the founder of Ahmadiyya Muslim Community whom we consider as the Promised Messiah^{as}, according to his understanding of the Holy Quran, the traditions of the Holy Prophet^{saw} and the history of Islam.

First of all, I will explain the true concept of Jihad in words of the Messiah of the time. It has been one hundred years since the founder of the Ahmadiyya Community passed away. Therefore, no one can say that the Ahmadiyya Muslim Commu-

An Address Delivered by **Hadhrat Khalifatul Masih V^{aba}**

Khilafat Centenary Celebration

Reception and Dinner

Hilton McLean Tysons Corner, Virginia USA

June 23, 2008

nity, having made up a fanciful reply in response to the wrong impression created in the world today, is now presenting something new. On the contrary, they are the very same teachings that are set out in the Holy Quran. The Promised Messiah^{as} says the prevailing practice found amongst Muslims of attacking people of other religions and which they call Jihad is not a lawful war for it is clearly against the commandment of God and the Prophet^{saw} and constitutes a grave sin. What do the words “lawful Jihad” used by the founder of Ahmadiyya Muslim Community mean? In order to understand this, we have to very briefly glance at the conditions existing in that part of Arabia where the founder of Islam, the Holy Prophet^{saw}, proclaimed his divine mission and invited people to Islam. Remember, those people were illiterate and uncivilized. Animosity was borne out of ridiculous and petty matters, over which they would continue to kill each other for years. The sacred house, the Kaaba, in Mecca, that Prophet Abraham^{as} had built in the name and for the worship of the one true God contained, by that time, no less than 360 idols for worship. The Meccans were certainly not ready to accept any God in the place of those idols.

When the Holy Prophet^{saw} made his claim and invited the Arabs toward the one and only God, the intelligent amongst them, some of whom were his relatives, poor people and slaves, embraced Islam. When this movement grew, the disbelievers of Mecca increased their suspicion. Cruelty reached such highs that the believers were made to lie on the burning sands of Arabia while baking hot stones were placed on their chests. They were whipped. Their limbs were tied to camels and the camels were then driven in opposite directions, rendering their bodies apart. The Holy Prophet^{saw} and his group of believers were banished to a valley and an embargo was placed on them. Neither food nor water was allowed to be delivered to them. His companions used to say that they would die in any case, so, ‘Why not go down fighting?’. After all, these Muslims too came from among those who were ready to kill and cause bloodshed over the most trivial of matters, but when anyone said, “Permit us to fight,” the Holy Prophet^{saw} would say that he had not been com-

The Promised Messiah^{as} says the prevailing practice found amongst Muslims of attacking people of other religions and which they call Jihad is not a lawful war for it is clearly against the commandment of God and the Prophet^{saw} and constitutes a grave sin.

manded by Allah the Almighty to fight.

At last, the Holy Prophet^{saw} allowed some oppressed ones to migrate and then, after some time, he too migrated to Medina. By that time, there were some inhabitants of that town who had become Muslims. On his arrival, a large number of people embraced Islam in Medina. The Holy Prophet^{saw} entered into a covenant with other tribes and faiths and amongst them there were also Jews. He established a state in which all subjects were granted freedom. If anyone was punished for some crime, that punishment was given according to their own religious jurisprudence. Nevertheless, the subjects of the state, all of them had equal rights. Despite all of this, the allegation leveled against the Holy Prophet^{saw} is that (God forbid) he spread terror. The question is that when it is known that the Muslims were in such a condition of helplessness and were being so cruelly oppressed, why is such an allegation being made against the Prophet and the Muslims?

I have briefly mentioned the conditions which prevailed at the time. Even in such conditions when the Muslims migrated to Medina and began to live in a relative peace, there also the Meccans hounded, pursued, and attacked them. The first battle was known as the Battle of Badr. At the time, it was such a condition that they had little resources, nor equipment for battle. Whereas confronting them was a fully equipped army. These circumstances are not hidden from anyone and are recorded in history. What could those unskilled and inexperienced people have done? Some of them were only teenagers, however, when the enemy wanted to annihilate the Muslims, Allah the Almighty instructed them to fight back, so the following verse of the Holy Quran was revealed and according to historians, it is the first commandment that deals with fighting. But I invite you to look at its beauty and the purpose for which the permission to fight was

granted. It says: “Permission to fight is given to those against whom war is waged because they have been wronged. Allah, indeed, has the power to help them. Those who have been driven out from their homes unjustly only because they said our Lord is Allah and if Allah did not repel some men by means of others they would surely have pulled down cloisters, churches, synagogues and mosques wherein the name of Allah is often commemorated. Allah will surely help one who helps Him. Allah is indeed powerful, mighty” [chapter 22, v. 40-41].

God says that if permission had not been given for defense then the peace of society would have been destroyed. Even today, any sane person, irrespective of his or her religion, would say that the rationale is indeed valid. The first reason is that if someone is attacked, he has the right to defend himself. Secondly, if as a result of tyranny, people are forced to migrate or they are driven out of their homes unjustly and even then they are hounded and are not allowed to live in peace in a state governed by them, then it is quite reasonable that they be allowed to retaliate for the injury caused to them. Thirdly, oppressors do not confine themselves to their first targets. Indeed, their greed does and will continue to increase. Not caring about who belongs to what religion, they will try to segregate everyone. So, enough is enough. Thus it becomes important to nip this evil in the bud. In order to arrest the cruelty contained thereby. So, this permission for war was for defense and for security. Then drawing attention to the people with whom you are allowed to fight, Allah the Almighty says in the Holy Quran, “And fight in the cause of Allah against those who fight against you, but do not transgress. Surely Allah loves not the transgressors” [chapter 2, v. 191]. So it is clearly expressed here that the commandment of Jihad was only against those people who fought in matters of

faith and wanted to convert them by the sword as had happened in Mecca, where the disbelievers of Mecca had attacked and tried to end Islam.

Now, the allegation that the Islamic concept of paradise has made Muslims become belligerent and has incited them to do Jihad is also unjust. In the words that I have just quoted, Allah the Almighty has clearly said that he does not like transgressors. If Allah does not like a person, there can be no question of him entering paradise.

What are the standards of dealing with transgression? This also is a unique teaching. Unless one believes in Allah the Almighty and unless one has this fear in one's heart, one cannot reach high standards. Allah the Almighty says in the Holy Quran, "O ye who believe, be steadfast in the cause of Allah bearing witness in equity and let not peoples' enmity incite you to act otherwise and with justice. Be always just; that is nearer to righteousness and fear Allah. Allah is aware of what you do" [chapter 5, v. 9]. This verse tells us if you are a true believer, then acting on the commandments of God Almighty you must be just and steadfast in them.

What are the requirements of justice? Firstly, make your deeds in accordance with the teachings of Islam and become a role model for others. Can a terrorist be a role model or an example for others? In this age, it is not only non-Muslims but also a majority of Muslims who do not like terrorists or suicide bombers. So it is only good deeds which will attract others and not evil deeds. Also in this verse, amongst the many good deeds that a Muslim has been asked to do, one good deed toward which our attention has been drawn with regards to the enemy, I have briefly mentioned the conditions that prevailed before the migration and then those that existed after it. Now in that context, consider this commandment whose teachings are meant for the establishment of justice. If there are wars, they should conform to the law. For example, it is commanded that if you take prisoners, treat them kindly. Then, if the enemy lays down their arms, justice demands and moreover, it is necessary for the establishment of peace, that hostilities should cease immediately. By contrast, in this civilized age, if two parties are meeting and you are ending the war

What are the requirements of justice? Firstly, make your deeds in accordance with the teachings of Islam and become a role model for others. Can a terrorist be a role model or an example for others?

between them, then at the last moment one party strikes so much terror into the hearts of the others by non-stop bombardment, the stronger party then will be able to force the weaker party to agree to all the conditions they impose. Allah the Almighty guides the Muslims, declaring "if they incline towards peace, you should also incline towards it and put your trust in Allah, surely it is He who is All Hearing, All Knowing" [chapter 8, v. 62].

So, the teaching is that if the enemy is inclined toward peace, then you should also be inclined toward it. The teaching is to put your trust in Allah, because it may well be that the enemy is extending his hand only to regain his strength and is not doing so with good intentions but despite this, you are ordered to extend your hand in peace and place your trust in Allah and withdraw from war immediately. You are not allowed to give precedence to military strategy, hence, during the Treaty of Hudaibiyya, despite the insistence of companions and despite having the upper hand the Holy Prophet^{saw} agreed to the conditions of the disbelievers of Mecca. Even the invasion of Mecca was because the disbelievers had violated a treaty. But despite the fact that the Muslims were now the victors, whosoever did not raise arms against them was allowed to live in peace as disbelievers, even the bittersweet enemies were forgiven. These facts are not hidden; they have been witnessed by history. Alas, in spite of all of this, some western media and politicians have not refrained from making Islam, the Quran and the Holy Prophet^{saw} their targets. The cartoons depicting the Holy Prophet^{saw} in certain newspapers and the statements made by an MP of Holland, who made a film also targeted the Holy Quran and the Holy Prophet^{saw}.

The Muslims consider any prophet, peace be upon them all, mentioned in any religious book as a true prophet. Therefore, no Muslim and for that matter, no

Ahmadi Muslim who believes in the Promised Messiah^{as} of this age can be expected to resort to slander. We have been taught in the Holy Quran that as prophets of God, all the prophets are equal. Furthermore, God says I have sent prophets to all people, therefore we accept any Prophet without hesitation who was sent to any nation that claims the Prophet came amongst them. Incidentally, according to us, this is the only way to maintain the peace in the world at the moment. The feelings and sentiments of every religion and people should be respected. I have already told you in what situation and in what conditions war has been permitted. But the question is: Are such religious wars permitted in this age, and if not, what is the significance of Jihad? And what is the interpretation of Jihad according to Ahmadiis?

This, I want to say in passing, that the wars of the last few centuries were mainly political and geographical in nature and rarely waged because of religion. Moreover, in the last century, two world wars were fought in which the Muslims played no major role. They were exclusively because of political interests. Before accusing Islam of being a religion of terrorism, justice requires that those who make allegations should also consider the cause of the wars in question. In any case, I want to briefly present the definition of Jihad as given by the founder of Ahmadiyya Community and to say how one can engage in this present age.

In the developed world of our time, everybody has the right to practice, to preach and to profess his faith. In other words, the conditions for war that I had mentioned do not exist, then what is the uproar about Jihad? I therefore want to explain the kind of Jihad our community believes in, in the present age. More than a hundred years ago, in response to an objection related to Jihad, the founder of the Ahmadiyya Muslim Community stated

a critic has mentioned the Jihad found in Islam and thinks that the Quran incites to Holy War unconditionally. There cannot be a bigger fabrication. The Quran only permits fighting against those who prevent the people of God from believing and entering His religion and from abiding by God's commandments and from worshipping Him. God permits fighting against those who fight Muslims without reason and who drive believers from their homes and from their lands and who force God's creation to enter into their religion and who want to annihilate the religion of Islam and prevent persons from becoming Muslims. Then Promised Messiah^{as} says, "Islam says the fact of the matter is that the government (he is mentioning the British Government) does not interfere with the religion of Islam and religious customs, nor does it use the sword to promote their religion, according to the teachings of the Holy Quran, it is unlawful to fight against such a government because it does not engage in any religious war."

The founder of the Ahmadiyya Community also declared some wild and savage Muslims named the cruel shedding of blood Jihad and they know not that to confront a just ruler is rebellion and not Jihad. Moreover, a person who makes a covenant of peace and who commits war instead of doing a good deed and who punishes the innocent is a tyrant and not a victorious general. So, this is the true Islamic teaching explained to us by the Messiah of Muhammad^{saw} of this present age, who has established peace on a strong footing and was to enrich the world with an atmosphere of love and affection. Suicide attacks are carried out to inflict wounds on soldiers of another army. But, in reality, it is the innocent who are killed. This is wrong. Any act committed by a person who is not part of army, is not Jihad, but rebellion. The question I raised was the significance of Jihad and the response is that in this age, the Jihad accepted by the Ahmadiyya Muslim Community is the reformation of self. This is not a recent idea. It was mentioned 1,400 years ago by the founder of Islam^{saw} upon his return from a battle, when he said that we are moving from a minor Jihad to a greater Jihad and the greater Jihad is

Serving mankind is a real Jihad. In the 120 years of our history, there is testimony to it. We are engaged in this Jihad. Whereas we are trying to bring mankind nearer to his Creator...

the Jihad of reforming one's self and that is never ending and forever. The state of war does not last forever. True Jihad is the reformation of the evils which are borne in the times of relative peace and comfort. Serving mankind is a real Jihad. In the 120 years of our history, there is testimony to it. We are engaged in this Jihad. Whereas we are trying to bring mankind nearer to his Creator, our schools and hospitals, our plans for water wells and pumps in countries of Africa, Asia, and other poor countries and in far-flung areas of the world are continuing. We are also helping those affected by natural disasters. Guiding us in this direction, the founder of the Ahmadiyya Muslim Community says, "that at this time, I specifically instruct my Jama'at (Community) that accepts me as the Promised Messiah that they should always stay away from foul efforts. God has sent me as the Promised Messiah and has clothed me with the garment of the Messiah, son of Mary. I therefore admonish you to refrain from evil and be truly compassionate towards mankind. Cleanse your hearts of malice and spite for you will become like angels through this habit. It is a filthy and unholy religion that is devoid of sympathy for humanity and polluted is the path riddled with rancor based on selfish desires. Be compassionate towards all for the sake of God, so that you may be shown mercy in the heavens. Come and I will teach you a way that will cause your light to prevail over all other lights. Abandon all lowly spites and jealousies. Be compassionate to mankind and lose yourself in God.

I have come to you with an order,

Jihad with the sword has ended from this time forward, but the Jihad of purifying your souls must continue. I do not say of this on my own accord. This is indeed, the will of God. According to the Holy Prophet, peace and blessings of Allah be upon Him, when the Messiah comes, he will put an end to religious wars. Accordingly, I command those who have joined my ranks to refrain from such thoughts, to purify their hearts, to foster sympathy and to be compassionate towards the suffering. They should spread peace on earth because that will cause their faith to spread in return," (British Government and Jihad)

So, if we are engaged in such a Jihad without hindrance it is because of this spiritual system we are linked as a chain. The leadership or bridge is in the hand of Khilafat or the succession of the Messiah of Muhammad^{saw}. The attachment that members of the community have with Khilafat compels them to follow the teachings that had been brought by the Messiah of Muhammad^{saw} and that teaching is to honor and discharge the rights we owe to God Almighty and His creations, to pull down the walls of hatred and spread the fragrance of love and affection. Though, through the excerpts that I have read before all of you sitting before me, you who are educated, now that I have made you aware to some extent of the true message of Islam, you should decide for yourselves, whether Islam teaches terrorism or peace and security. It is neither right nor fair to condemn a religion merely because of the actions of a group or a few individuals. So, I request you to speak out for justice in your respective circles, so that an atmosphere of love and peace is created for each of you. Your country is also among those who enjoy a political and social superiority. Therefore, a higher level of justice is required from you.

I now end this subject with the prayer that Muslims and non-Muslims carry the fear of their Creator in their hearts so that they can have good feelings for His creation. Allah help us all. I am grateful to you for having taken part in this function and for having encouraged us in our endeavors. Thank you very much. ♦

Hinduism

Of all the major world religions, it would seem that Hinduism and Islam share the fewest points of commonality. The former is an Indian religion that originated circa 1,500 B.C. which preaches polytheism, idolatry, and reincarnation, while the latter has its roots in 7th century Arabia and argues for the Oneness of God, condemns idol worship, and states man only lives on this earth once.

By Sardar Anees Ahmad

Despite these and other differences, a great deal of similarity exists between the two faiths. Both religions boast over a billion adherents today, stress the value of prayer, and advocate the institution of prophethood. For example, both Hinduism and Islam recognize Prophet Krishna^{AS} and Prophet Buddha^{AS} as true prophets of God.

Regarding the philosophy of the religious revival, Hinduism and Islam both argue that prophets are sent when mankind has forgotten God. The Bhagvad Gita states:

“Whenever there is decay of *Dharma* (i.e., religion) and there is spread of *Adharma* (i.e. irreligion) then for the protection of the poor and the good and for the destruction of the evil-doers, I shall appear from age to age” (*Srimad Bhagvat Gita* 4:7, 8).

Similarly, the Holy Qur’an states:

“And We did raise among every people a messenger with the teaching, ‘Worship Allah and shun the Evil one’” (16:37).

While both religions are in agreement as to when a prophet should arrive, an objection can be raised against Islam. If Hinduism, which preceded Islam by more than 2,000

color and his name was *Kahana*.^{”1} *Kahana* is an Arabicised form of one of Krishna’s names, *Kanha* or *Kanhaiya*, and the description of this prophet’s color and place of origin ap-



years, acknowledges that a prophet is sent when mankind has strayed away from God’s instruction, what need is there for Islam to reiterate this message? After all, Prophet Muhammad^{SAW} did indeed believe Hadhrat Krishna^{AS} to be a prophet of God: “There was a prophet of God in India who was dark in

propriately fits Hadhrat Krishna^{AS}. In fact, *Krishna* in Sanskrit means *dark*, *black* or *dark-blue*, and Hindu artwork commonly depicts him as such.

The answer is that the Hindu scriptures never declare a monopoly over the advent of prophets. While Hadhrat Krishna^{AS} and

Hadhrat Ramachandra^{AS} were prophets, no authentic source presents either of these holy personages as universal messengers. In contrast, the Holy Qur'an repeatedly describes Prophet Muhammad^{SAW} as a universal prophet.² More importantly, Hindu scriptures do mention Prophet Muhammad's advent numerous times. Due to the extensive list of such prophecies, we present only a few from the *Puranas* and *Vedas*.

Maharishi Vyas Muni occupies a renowned position amongst Hindus for his knowledge and piety. In addition to other religious literature, he penned 18 *Puranas*. The 18th *Purana* is named *Bhavisyath Purana*, which Hindus believe to contain many prophecies.

"A *malechha* (i.e. one of foreign origin and tongue) spiritual teacher will appear with his companions. His name will be Mohamad. Raja (Bhoj) after giving this Maha Dev Arab (of angelic disposition) both in the *Panchgavya* and the Ganges water (i.e. purging him of all time) offered him the presents of his sincere devotion and showing him all reverence said, 'I make obeisance to thee, O ye! The pride of mankind, the dweller in Arabia, Ye have collected a great force to kill the Devil and you yourself have been protected from the *malechha* opponents'" (*Bhavisyath Purana* in the Prati Sarag 3:3:3:5-8).

The Rishi's name is "Muhammad," from Arabia. The foreign land is said to be in a desert (*Marusthal*). The mention of the Rishi's companions is significant as no other prophet had as many, or as loyal, companions as Prophet Muhammad^{SAW}. This Rishi will also be protected from his enemies, and history is witness to the fact that Prophet Muhammad^{SAW} peacefully conquered Arabia and passed away peacefully.³

Some may argue that *Raja Bhoj* mentioned in the prophecy lived in the 11th century C.E., 500 years after the advent of Prophet Muhammad^{SAW} and was Raja Shalivahan descendant in the 10th generation. The truth is that many had the name *Raja Bhoj* prior to the 11th century. Similar to Roman kings being referred to as *Caesar*, Indian Rajas were named *Bhoj*. Reference to taking a bath in the *Panchgavya* and the Ganges River is not meant to be taken literally – the true meaning is the Rishi will be sinless.

Maharishi Vyas Muni has further mentioned the following qualities of this Rishi and his followers:

"The *malechha* have spoiled the well known land of the Arabs. *Arya Dharma* is not to be found in the country. Before also there appeared a misguided friend whom I had killed; he has now again appeared being sent by a powerful enemy. To show these enemies the right path and to give them guidance the well-known Mohamad, who has been given by me the epithet of Brahma, is busy in bringing the *Pishachas* to the right path. O Raja, you need not go to the land of the foolish *Pishachas*, you will be purified through my kindness even where you are at night, he of the angelic disposition, the shrewd man, in the guise of a *Pischacha* said to Raja Bhoj, 'O Raja! Your *Arya Dharma* has been made to prevail over all religions, but according to the commandment of Ishwar Parmatma, I shall enforce the strong need of the meat eaters. My follower will be a man circumcised, without a tail (on his head), keeping beard, creating a revolution, they will call with a loud voice and will be eating all lawful things. He will eat all sorts of animals except swine. They will not seek purification from the holy shrubs, but will be purified through warfare. On account of their fighting the irreligious nations, they will be known as *Musalman*s (i.e. Muslims). I shall be the originator of the religion of the meat-eating nation'" (*Bhavisyath Purana* in the Prati Sarag, 3:3:10-27).

The prophecy states the age of this Rishi will cry for a reformer as *Dharma* will have vanished from Arabia. Reference to his enemies being destroyed as those prior to the Rishi may refer to Abraha, whose account is recorded in *Surah Al-Fil* of the Holy Qur'an.

The Indian Raja is told he does not need to visit Arabia, as the reformer will purify India after the *Musalman* will arrive there – a clear reference to the universality of Prophet Muhammad's message.⁴ Prophet Muhammad^{SAW} declared, "I have been given five things that were not given to anyone before me ... the earth has been made a place of prayer for me – wherever and whoever of my nation wants to pray, he may pray; and the war booty has been made lawful for me, and this was not lawful for anyone be-

fore me ... The prophets used to be raised for their own people only, but I have been raised for all of mankind."⁵ In addition, Hadhrat Jabir bin Abdullah^{RA} relates, "Allah's Messenger said, 'Every prophet used to be sent to his nation only but I have been sent to all mankind.'"⁶

The Rishi will confirm the truth of the Aryan faith – that is the doctrine of monotheism. His followers, like Muslims, will be circumcised, without tails on their heads, bearded, and will create a great revolution that will result in his religion prevailing over all others, in accordance with the Qur'an's claim.⁷

"They will call with a loud voice" indicates that instead of using a bell to call the people for prayer, people will be called by a loud voice, as Muslims do with the *Adhaan*.⁸ The Rishi will only eat lawful things, and not pork.⁹ His followers name is *Musalman* and they will be meat eaters.¹⁰ These specific characteristics can only refer to the Holy Prophet^{SAW} and his followers.

Aside the *Puranas*, we find references in the *Vedas* – known as Hinduism's oldest sacred texts. There are four canonical books, akin to the four Gospels of the New Testament, of which we furnish prophecies from the *Atharva Veda* and the *Sam Veda*. The first of these prophecies states:

"1) Listen, ye folks, to this: (a song) of a praiseworthy hero shall be sung! Six thousand and ninety (cows) did we get (when we were) with *Kaurama* among the *Rusamas*. 2) Whose twice ten camels move right along, together with their cows; the height of his chariot just misses the heaven, which recedes from its touch. 3) This one (*Kaurama*) presented the seer with a hundred jewels, ten chaplets, three hundred steeds, and ten thousand cattle. 4) Disport thyself, O ye who praises, disport thyself as a bird upon a flowering tree; thy tongue glides quickly over the lips as a razor over the strop. 5) The chanters with their pious song hurry on blithely as cows; at home are their children, and at home the cows do they attend. 6) Bring hither, O you who praises, thy poem, that which earns cattle and earns good things! Among the gods (kings) place thy voice as a manly archer his arrow! 7) Listen ye to the high praise of the king who rules over all peoples, the best of men and guide for the entire mankind! 8) 'Parikshit has procured for



us a secure dwelling when he, the most excellent one, went to his seat.' (Thus) the husband in Kuru-land, when he finds his household, converses with his wife. 9) 'What may I bring to thee, curds, stirred drink, or liquor?' (Thus) I the wife asks her husband in the kingdom of king Parikshit. 10) Like light the ripe barley runs over beyond the mouth (of the vessels). The people thrive merrily in the kingdom of king Parikshit. 11) Indra has awakened the poet, saying: 'Arise, move about, and sing; of me, the strong, verily, sing the praises; full every pious one shall offer thee (sacrificial reward)! 12)

Here, O cattle, ye shall be born, here, ye horses, here, ye domestics! And Pûshan also, who bestows a thousand (cows) as sacrificial reward, settles down here. 13) May these cattle, O Indra, not suffer harm, and may their owner not suffer harm; may the hostile folk, O Indra, may the thief not gain possession of them! 14) We shout to the hero with hymn and song we (shout) with a pleasing song. Take delight in our songs; may we not ever suffer harm" (Atharva Veda 20:127:1-14).

The Promised Rishi is called "praiseworthy" (*narashansah*), which is the lit-

eral meaning of the name *Muhammad*. When Prophet Muhammad^{SAW} was born, the Arab population was a little more than 60,000 and virtually the entire population became his enemy when he declared himself a messenger of Allah. *Kaurama* means "one who spreads and promotes peace." Prophet Muhammad^{SAW} was the bearer of a religion whose literal name is 'Peace' and was termed 'Prince of Peace' in the Old Testament.¹¹ *Kaurama* also means an emigrant, again an apt description of Prophet Muhammad^{SAW}, who migrated from Mecca to Medina in 622 C.E. due to persecution.

The reference to this Rishi's chariot just missing the heaven refers to the *Miraj* (Spiritual Ascent).¹² The Rishi and his companions will use camels as means of transport whereas the Rishis of India were forbidden to use the camel, "A Brahman is prohibited from riding a camel or an ass..."¹³ The 100 gold coins refer to this Rishi's 100 companions who migrated twice to Abyssinia. The 10 pearl necklaces signify the *Ashra Mubashra*,¹⁴ the ten companions of the Holy Prophet^{SAW}, regarding whom God gave the glad tidings of Paradise: Abu Bakr, Umar, Usman, Ali, Talha, Zubair, Abdur Rahman ibn Auf, Sa'ad ibn Abi Waqqas, Sa'ad ibn Zaid and Abu Ubaidah (may Allah be pleased with them). The 300 Arab horses signify the 300 companions of the Holy Prophet^{SAW} who took part in the Battle of Badr. They numbered 313. Eight of them could not participate in the battle. One of them died before the battle, and four of them were small children. So the actual number of people who fought in the Battle of Badr together with the Holy Prophet^{SAW} was 300. Moreover, the Sanskrit *Arvah* means 'swift Arab horse.'

The 10,000 cows may signify the 10,000 Muslims who entered Mecca triumphantly with Prophet Muhammad^{SAW} on his return. *Go* (cow) is derived from *gaw*, meaning 'to go to war.' A cow is also called *go* and is a symbol of war as well as peace. This word relates to Prophet Muhammad^{SAW} because the 10,000 companions had come to conquer Mecca but did so peacefully, embodying the elements of war and peace. Reference to 10,000 is also mentioned as a characteristic of this promised prophet in the Bible.¹⁵

The Rishi is one who "praises" (*rebh*),

the Sanskrit equivalent of Arabic name *Ahmad*, which was the other name of Prophet Muhammad^{SAW}.¹⁶ The mantra seems to refer to the absorption the followers of this reformer will have to prayer. Of all religions, it is Islam which places the most stress on prayer, evident from 5 obligatory daily prayers, and a heavy stress on offering super-obligatory (*Tahajjud*) prayers.¹⁷ The wisdom referred to in this mantra is the Holy Qur'an, which heavily stresses one to not confound the truth, but to disseminate it far and wide – just as the mantra states.¹⁸

The seventh mantra of this prophecy describes the Rishi as a universal messenger and the model human for all of mankind – an apt description of Prophet Muhammad^{SAW} alone.¹⁹ As the Holy Qur'an instructs Prophet Muhammad^{SAW},²⁰ the eleventh mantra asks the prophet to wake and warn the world.

“Lord of the truthful! These drinks, these feats of bravery, and the inspiring songs gladdened thee in field of battle. When thou renders vanquished without fight the ten thousand opponents of the praying one, the adoring one” (Atharva Veda 20:21:6).

The Atharva Veda also depicts the Battle of Ahzab in which Prophet Muhammad^{SAW} was victorious without having to engage in combat.²¹ *Karo* (praying one) is an apt description of Prophet Muhammad^{SAW} who prayed so often and so long that his feet would become swollen.²² Muslims offering the *Tahajjud* prayers with Prophet Muhammad^{SAW} almost experienced nose bleeds due to the length of time he spent bowing before God. Moreover, it is because of the example of Prophet Muhammad^{SAW} that Muslims all over the world offer five daily prayers throughout their lives. The reference to 10,000 opponents relates to the enemies of Prophet Muhammad^{SAW}, while the Muslims numbered 3,000.

“You have O India, overthrown 20 kings and 60,099 men with an outstripping chariot wheel who came to fight the praised one or far famed orphan” (Atharva Veda 20:21:9).

“With all-outstripping chariot-wheel, O Indra, thou far-famed, hast overthrown the twice ten kings of men, with sixty thousand nine-and-ninety followers, who

came in arms to fight with friendless Susravas” (Rig Veda 1:53:9).

As mentioned in an earlier prophecy, when Prophet Muhammad^{SAW} appeared the Arab population was a little more than 60,000. Several clans existed in Mecca, each with its own chief, and totaling approximately 20. “Far-famed” most fittingly describes Prophet Muhammad^{SAW} who himself stated, “I have been given five things that were not given to anyone before me ... Allah made me victorious by awe (by His frightening my enemies) for a distance of one month's journey.”²³ Prophet Muhammad^{SAW} was an orphan²⁴, and “praised one” again is literally translated as “Muhammad.”

“Ahmad received deep knowledge of the eternal Law. I was born like unto the sun” (Sam Veda 1:2:2 Dec. 1:8).

“Ahmad, even as he is known, with song Indra the guardian of the kine, the son of truth, lord of the brave” (Sam Veda 2:7:1 V Indra:1).

“Ahmad received deep knowledge of the Holy Law. I was born like unto the sun” (Rig Veda 8:6:10).

See also (Yajur Veda 31:18); (Atharva Veda 8:5:16; 20:126:14)

The Rishi's name, as is Prophet Muhammad's,²⁵ is “Ahmad.” Oftentimes, translators misunderstand the word to be *Ahmat* and translate the mantra as “I alone have acquired the real wisdom of my father.” Also, the Rishi is given an Eternal Law, fitting the description of the *Shariah* Prophet Muhammad^{SAW} received.²⁶

(Rig Veda 1:13:3; 1:18:9; 1:106:4; 1:142:3; 2:3:2; 3:29:11; 5:5:2; 7:2:2; 10:64:3; 10:182:2)

(Yajur Veda 29:27; 1:6:4; 1:7:4; 20:37, 57; 21:31, 55; 28:2, 19, 42)

(Sam Veda Uttararchik Mantra #1349)

All of the verses above mention the advent of a *Narashangsa*. *Narashangsa* is derived from *nar* (man) and *Aashangsa* (praise), meaning “the praised man,” which is again a literal translation of *Muhammad*.

“Verily wondrous is the tender youngling's growth who never draweth nigh to drink his mother's milk. As soon as she who hath no udder bore him, he, faring on his great errand, suddenly grew strong” (Sama Veda 1:2:2:2).

It was Arab tradition for a wet nurse to give the infant milk and raise the child in the open desert. As Prophet Muhammad's father had passed away before his birth, none of the wet nurses were interested in his care taking. At the same time, no mother was willing to give her child to Halima as she was very weak and did not provide enough milk. Halima became Prophet Muhammad's wet nurse, and was blessed with a surge of milk. Her livestock, at one time weak and useless, became fat and ready to provide milk.

These references provide a platform for a new beginning and demand Hindus and Muslims challenge their mutual misperceptions and prejudices. We invite our Hindu brethren, then, to take serious note of these prophecies and ask that if Prophet Muhammad^{SAW} did not fulfill these prophecies, who else has? ♦

(Footnotes)

- ¹ (*Taarikh-i-Hamdaan Dailami* Baab-ul-Kaaf; *Pocket book* p. 854 by Malik Abdur Rehman Khadim 6th ed., published 1952)
- ² (2:286; 5:4; 7:159; 14:3, 54; 21:108; 34:29; 39:43; 81:28)
- ³ Holy Qur'an (5:68)
- ⁴ (2:286; 5:4; 7:159; 14:3, 54; 21:108; 34:29; 39:42; 81:28)
- ⁵ (Sahih Jami' Bukhari, Vol. 1, Book 7 #331, Book 8 #429)
- ⁶ (Sahih Jami' Bukhari, Vol. 1, Book 8 #429)
- ⁷ (9:33; 48:29; 61:10)
- ⁸ (Sahih Jami' Bukhari, Vol. 1, Book 10 #511, 514, 569; Book 11– Book of Azan)
- ⁹ (2:174; 5:4; 6:146; 16:116)
- ¹⁰ (5:2; 23:22)
- ¹¹ (Isaiah 9:6-7)
- ¹² (Sahih Jami Bukhari, Vol. I, Book 8 #345; Vol. IV, Book 54 #429; Sahih Jami Muslim, Ch. 75, Book 1 #309; *Kanzul Ummal*, Vol. VI, p. 120)
- ¹³ (*Manu Smriti* 5:8; 11:202); (Sacred Books of the East, Vol. #XXV, Laws of Manu, p. 472)
- ¹⁴ (Sahih Jami' Tirmidhi, #3747-3748); (Sunan Abu Daud #4631-4633)
- ¹⁵ (Deuteronomy 33:2)
- ¹⁶ (61:7)
- ¹⁷ (2:46; 4:103; 17:80; 25:65; 73:3-5, 7)
- ¹⁸ (2:43, 147, 160; 3:72, 188; 4:38, 136; 5:107; 6:92)
- ¹⁹ (7:158; 21:108; 33:22; 34:29; 68:5)
- ²⁰ (74:2-4)
- ²¹ (33:23)
- ²² (Sahih Jami' Muslim, Book 39, Ch. 16 #6772-6774)
- ²³ (Bukhari, Vol. 1, Book 7 #331; Book 8 #429)
- ²⁴ (93:7)
- ²⁵ (61:7)
- ²⁶ (15:10; 34:29; 39:42)

O Children of Israel! Remember My favor which I bestowed upon you.

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In Arabic one who submits to the Will of God is called a *Muslim*. The Holy Qur'an specifically invites the Children of Israel to become *Muslims* in the true sense of the word. It calls upon them to accept the Will of God, and the Truth coming from the God of Abraham. The Qur'an expresses the utmost respect for Abraham and calls him and his children *Muslims* because they submitted to God's Will.

In the Qur'an, Abraham's two sons, Ishmael and Isaac, are considered great prophets of God. For Ishmael, the Qur'an says: "He was indeed strict in keeping his promise; and was a messenger, a prophet. He used to enjoin prayer and almsgiving on his people, and he was well-pleased to his Lord" (19:55, 56).

Isaac's son Jacob is also revered as a righteous prophet of God. For Isaac and Jacob, the Qur'an says: "And We made them leaders who guided people by Our command, and We sent revelation to them enjoining prayer, and the giving of alms. And they were worshippers of Us Alone" (21:74). To Jacob, God gave the name *Israel* – the warrior of God. As Jacob had twelve sons, Ishmael too had twelve sons. The Arabs claim to be the children of Ishmael and the Jews are the children of Israel. The Ishmaelite and the Israelite are thus brethren to each other; the progeny of Abraham.



The Qur'an refers to that covenant and invites the Jews to accept the message of Truth brought by Prophet Muhammad^{saw} as coming from the same God with Whom they had made the covenant.

The Qur'an repeatedly draws the attention of the Children of Israel to the blessings bestowed upon them by God. It reminds them of their covenant with God to fulfill certain conditions which, if honored, would bestow upon them certain advantages. God says in the Qur'an: "O Children of Israel! Remember My favor which I bestowed upon you, and fulfill your covenant with Me, I will fulfill My covenant with you, and Me Alone should you fear; and believe in what I have sent down which fulfills that which is with you, and be not the first to disbelieve therein, and barter not My signs for a paltry price, and take protection in Me Alone" (2:41 – 42). According to the Torah, the Children of Israel had taken a solemn pledge with God at Sinai that they would remain submissive to His Will, and

would obey all of His commandments; and in return God had promised them that He would pour out His Spirit over them, and reward them with prosperity and victory. As recorded in the Hebrew Bible, that covenant was renewed several times (Deut.29; Josh.24; Ezra 10; Neh. 9 and 10).

The Qur'an refers to that covenant and invites the Jews to accept the message of Truth brought by Prophet Muhammad (pbuh) as coming from the same God with Whom they had made the covenant. Islam claims that the divine message given to mankind throughout the ages was the same, that is, submission to God's Will. Islam professes to be the culmination of all previous religious traditions as preached and practiced by the prophets of God sent to all the nations in the past. Through Prophet

Muhammad^{SAW}, God commanded the Muslims in the Qur'an to proclaim: "We believe in God and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac and Jacob and his children, and what was given to Moses and Jesus, and what was given to all other prophets from their Lord God. We make no distinction between any of them; to Him we submit ourselves" (2:137).

Prophet Muhammad^{SAW} claimed to be the prophet prophesied in the Torah who would impart a universal message to all mankind, as the Will of God was to be manifested through him in its perfection. In the Torah, it is written that God spoke to Moses that God would raise a prophet like unto him, and the Israelites were commanded to hear and obey him. Moses said to the Children of Israel:

"The Lord your God will raise up for you a prophet like me from your midst, from your brethren. Him you shall hear, according to all you desired of the LORD your God in Horeb in the day of the assembly, saying, 'Let me not hear again the voice of the LORD my God, let me not see this great fire anymore, lest I die.'

And the LORD said to me: "What they have spoken is good. I will raise them up a prophet like you from among their brethren, and will put My words in his mouth, and He shall speak to them all that I command Him. And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him. But the prophet who presumes to speak a word in My name, which I have not commanded him to speak, or who speaks in the name of other gods, that prophet shall die' (Deuteronomy 18:15-20).

Many prophets appeared after Moses, but none was like the prophet as described and prophesied by Moses. Only Prophet Muhammad^{SAW} — who descended from the children of Abraham, among the Ishmaelites, the brethren of the Israelites — was a prophet who received God's comprehensive commandments and gave the Law of God to mankind. His likeness to Prophet Moses^{AS} is declared in the Qur'an in these words: "Verily, We have sent to you a messenger who is a witness over you, even as We sent a messenger to Pharaoh" (73:16).

Prophet Muhammad^{SAW} spoke in the

name of God. Every *Sura* (chapter) in the Qur'an starts with the words "In the name of God, Most Gracious, Ever Merciful." God put His words in Prophet Muhammad's mouth as was foretold by Moses. The Law brought by Prophet Muhammad^{SAW} is preserved, word for word, in the Qur'an. The Qur'an itself claims to be the Word of God — "*Kalam Allah*" (2:76).

The prophecy made by Moses also asserts that a false prophet shall meet with death and defeat as a punishment from God. Conversely, Prophet Muhammad^{SAW} was most successful in his mission, and won victory upon victory, and passed away naturally at the height of his success. His mission continues to progress to this day. Thus, all the signs of him being "the Prophet" have been uniquely fulfilled in his person. God had made it obligatory for the Children of Israel to listen to the prophesied prophet and to obey him; therefore, God addressed them directly in the Qur'an:

"O Children of Israel! Remember My favor which I bestowed upon you, and that I exalted you above all peoples; and fear the day when no soul shall serve as a substitute for another soul at all, nor shall any ransom be accepted from it, nor any intercession avail it, nor they be helped" (2:123).

The Qur'an makes it clear that in the past some from among the Children of Israel being unjust had offended God and His messengers:

"Those amongst the Children of Israel who disbelieved were cursed by the tongue of David, and of Jesus, son of Mary. That was because they disobeyed and used to transgress. They would not prohibit one another from offensive conduct which they preached. Evil indeed was that which they used to do" (5:79, 80).

For the Jews to step into the fold of *Islam*, into complete submission to God's Will, should not be difficult as Islam upholds many of their established traditions and beliefs. Judaism and Islam both take pride in the religious heritage of Abraham who not only questioned and rejected all forms of idolatry prevalent in his time, but actually smashed the hand-

made idols to pieces. The Torah has a clear commandment from God for the Israelites: "You shall not make for yourself a graven image or any likeness of anything that is in the heaven above or on the earth below... you shall not bow down to them or serve them" (Ex. 20:4-5). We also read: "Everyone of the house of Israel who sets up his idols in his heart, and puts before him what causes him to stumble into iniquity, and then comes to the prophet, I the Lord will answer him who comes, according to the multitude of his idols, that I must seize the house of Israel by their hearts, because they are estranged from Me by their idols...Repent, turn away from your idols, and turn your faces away from all your abominations" (Ezekiel 14:4-6).

In Sinai, Moses had to deal with the tendency of the Israelites for idolatry that they had picked up from the Egyptians. The Torah denounces idolatry and demands its destruction: "You shall burn the carved images of their gods with fire; you shall not covet the silver or gold that is on them, nor take it for yourselves, lest you be snared by it; for it is an abomination to the Lord your God" (Deut. 7:25).

Similarly, the Qur'an emphatically calls idol-worship an enormity, an abomination, and commands the believers to shun it (22:31). Prophet Muhammad^{SAW} had to abolish idolatry from Arabia, from among the Ishmaelite tribes who had propped up hundreds of idols at their most sacred shrine, the *Ka'aba* in Mecca. His main mission was to establish the Unity of God (*tauwheed*). He succeeded in clearing away all the idols from the *Ka'aba* in his very lifetime.

The Muslims worship the same God Who was worshipped by Abraham. Upon beginning each of their five daily prayers, Muslims make the intention (*niyyat*) to focus on the worship of the One God. This important prologue to the liturgical daily prayers is made by Muslims by repeating the words of Abraham as quoted in the Qur'an: "I have turned my face towards Him Who created the heavens and the earth, being ever inclined to God, and I am not of those who associate gods with God" (6:80). While praying, Muslims repeat many of Abraham's prayers verbatim as recorded in the Qur'an. Towards the end of each prayer, Muslims seek benediction and

God's blessings upon Prophet Muhammad^{SAW} and fellow Muslims, saying, "O God, bestow Your blessings upon Muhammad and the followers of Muhammad as You blessed Abraham and the family of Abraham. You are indeed Glorious, the Praiseworthy. O God, grant abundance to Muhammad and the followers of Muhammad, as you granted abundance to Abraham and his family. You are indeed Glorious, the Praiseworthy."

Similar to Jewish rules and regulations concerning food, the Muslims eat clean (*tayyab*) and lawful (*halal*) foods. The Qur'an states, "O you who believe, make not unlawful the good things which God has made lawful for you, and do not transgress. Surely God loves not the

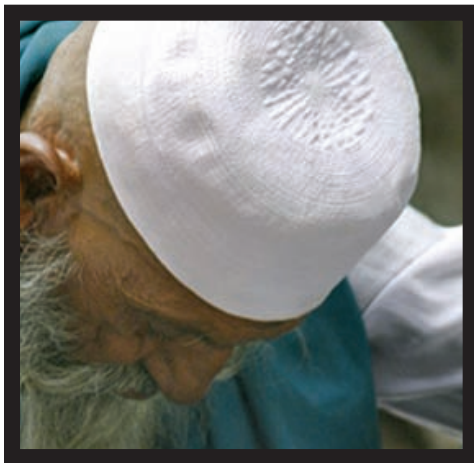
transgressors" (5:88). It also states, "He has made unlawful to you only that which dies of itself, and the blood and flesh of swine, and that over which any other name than Allah has been invoked" (2:174).

Muslims also perform circumcision of all male children as was prescribed by God as a token of the covenant with Abraham (Gen. 17:10-14), and later legalized by Moses (Lev. 12:3) as a symbol of purity of heart and readiness to hear and obey God.

Abraham's faith was tested by God by asking him to surrender to sacrifice the son he loved passionately. Seeing Abraham's willingness to make the supreme sacrifice, God asked him to sub-

stitute it with an animal sacrifice. The Qur'an documents that event, and calls it the supreme sacrifice – *zabhe azeem* (37:108). To commemorate Abraham's willingness to sacrifice, Muslims all over the world sacrifice animals at the end of the annual pilgrimage, or *Hajj*, on the festive day of *Eid-ul-Adhia*.

The Qur'an reminds the Jews that among the many favors of God, they were the recipients of prophets and kings, but it also takes them back to their past mistakes as are recorded in the Torah, and warns them of the consequences and punishment as detailed in their sacred scriptures. If they keep their covenant with God, God being the Most Merciful will keep His promise to pour His Spirit over them.



Al-Hamdu Lillah

"Al-Hamdu Lillah, that I'm no longer perplexed, as I was early on in life about questions such as, is God the Father?

Or, is God the Son? or, is God the Holy Ghost? It is that, I

believe in Islam because Islam does not compel me to accept enigmatic matters of religion merely on authority.

Islam has furnished me with convincing arguments in support of its doctrines, one of which leaves no doubt, in my mind, that Allah alone is the Lord of all the Worlds.

Al-Hamdu Lillah that I am no longer perplexed about Divine Law and its benefits, revelation and its importance, resurrection and the life after death, heaven and hell. I am convinced, Al-Hamdu Lillah that Islam which is embodied in the Holy Qur'an, the Hadith, and Sunnah gives detailed

answers to all the questions I have ever entertained.

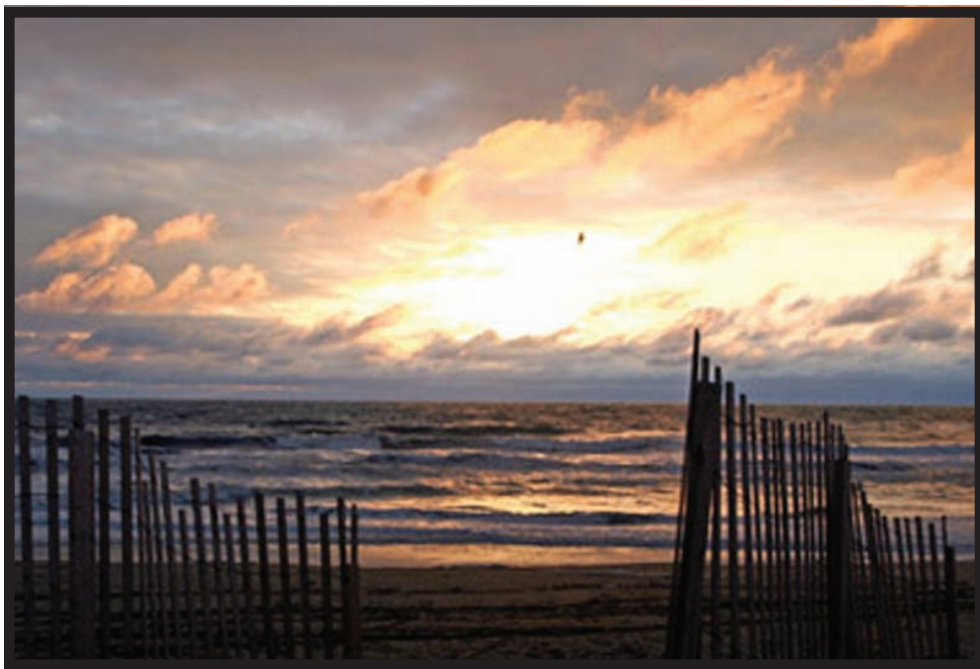
In reality, Islam furnishes me with the faith and understanding I have searched for early on in life, and as well it satisfies my spiritual nourishment and my intellect. In fact, I perceive Islam as the perfect religion, perfected by God and offered to mankind through the Holy Prophet Muhammad (peace and blessings of Allah be on him) for mankind's eternal evolution.

Al-Hamdu Lillah"

Dr. Yusef A. Lateef teaches at the University of Massachusetts, Amherst. After becoming an Ahmadi Muslim, Br. Yusef has experienced Divine Signs first hand. (*Why Islam is my Choice*, page 5)

GLORY BE TO THE LORD.

By Falahud Din Shams



How often have you prayed in these words: *Our Father which art in heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done, as in heaven, so in earth. Give us this day our daily bread ...* (Luke 11: 2-3; Matt. 6:9-11) ?

This is the most significant prayer taught by Jesus and has been repeated over and over again by millions of Christians for two thousand years.

This prayer has two outstanding features. The first is the request for the Kingdom of God to be established on earth.

The second is the plea for daily bread.

These words are recited over and over

again by most people in the belief that *daily bread* only means the physical bread made of wheat or rye. If this were the case, the beauty and significance of the prayer is lost. But if people would ponder over the sayings of Jesus, the phrase *Give us this day our daily bread* would take on an entirely new meaning.

Jesus, in asking us to pray for our daily bread, never meant that we should be concerned only with filling our stomachs. The bread that he meant was of an entirely different kind.

We read in the Bible that the devil, tempting Jesus, told him, "If thou be the Son of God, command that these stones be made bread."

"But he answered and said, it is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'" (Matt. 4:3-4)

Later, Jesus explains the meaning of these words in even simpler terms.

Jesus says, "For the bread of God is he which cometh down from heaven, and giveth life unto the world."

Then said they unto him, Lord, evermore give us this bread." (John 6:33-34)

Reference to this heavenly bread may also be found in the Old Testament.

Deuteronomy, Chapter 8, verse 3, states, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord."

In other words, man's spiritual nourishment comes from the Words of God, time and time again, spoken in every age through His prophets and messengers.

Earlier, the Israelites were blessed with this revelation sent through the Prophet Moses, and the followers of Jesus were sustained with this same kind of heavenly bread.

Jesus, in this simple prayer, has taught us to hope, to wait and to pray for more and more of this heavenly bread, day by day, as we may find the need for it. Yesterday's bread was a blessing for the people of yesterday. But it cannot satisfy today's hunger, any more than last year's rain can save today's crop from drought.

God, the Kindly Father, does not ignore the prayers of His hungry children.

This has been beautifully expressed by Jesus. He has said:

"Or what man is there of you, whom if his son ask bread will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" (Matt. 7:9-11)

Jesus has given us one of his grandest prophecies in a simple story known as the parable of the vineyard (Matt. 21, Mark 12, Luke 20).

This parable tells of a man who planted a vineyard, and left it in the care of husbandmen while he traveled to a far country. When his harvest was due, he sent one servant after another to collect the fruit, but each one was killed or beaten by the husbandmen. Finally, he sent his son to collect the harvest, but the son also was slain.

At this point, Jesus asked the disciples what punishment the owner of the vineyard

So Jesus explained that the wrath of God had been kindled against them, and that His vineyard, that is, His Kingdom and the gift of prophethood, would be taken away from them and given to another nation.

would be likely to inflict on the wicked husbandmen.

The disciples answered, “He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.”

Then Jesus reminded them: “Did ye never read in the Scriptures, ‘The stone which the builders rejected, the same is become the head of the corner; this is the Lord’s doing, and it is marvelous in our eyes?’”

“Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a *nation* bringing forth the fruits thereof”.

This little story contained a prophecy about the fate of the Jews who were about to crucify Jesus.

They had rejected prophet after prophet, finally turning their wrath against Jesus, who has been called the son.

So Jesus explained that the wrath of God had been kindled against them, and that His vineyard, that is, *His Kingdom and the gift of prophethood*, would be taken away from them and given to another *nation*.

Now, who is this “nation” to whom the gift of prophethood was given, and who inherited the blessings withdrawn from the erring Jews?

The nation spoken of here can be none other the nation made up of the descendants of Ishmael, the son of Abraham...the man who was cast out of his home...the stone that the builders rejected.

God spoke of Ishmael, saying, “I will make him a *great nation*” (Gen. 21:18). And again to his father, Abraham, “In *thy seed* shall all nations of the earth be blessed” (Gen. 22:18; Acts 3:25; Galatians 3:8-9).

One of the clearest references to this transfer of the Kingdom of God to the Ishmaelite nation has been given in Deuteronomy, Chapter 18, verses 18 to 20:

“I (God) will raise them up a prophet from among their brethren, like unto thee (Moses),

and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods shall be slain.”

All these Biblical prophecies were fulfilled to the letter, with the coming of the Prophet Muhammad (may peace and blessings of God be upon him), who appeared in Arabia about six centuries after Jesus.

He was the likeness of Moses, as he brought a new Law and a new dispensation. He was a descendant of Ishmael, the seed of Abraham, and thus was from the *brethren* of the Israelites, as the prophecy demanded. He did not speak himself, but conveyed the actual verbal commands of God to the world, which were at the time recorded in a book known as the Qur’an.

God had specified that this prophet would speak *in My name* and so he did, for every chapter of the Qur’an begins with the words, “In the name of God, the Gracious, the Merciful.” No prophet ever has claimed to have fulfilled this prophecy, other than Muhammad (peace be on him).

With the exception of Muhammad, no other prophet from among the seed of Abraham has claimed to have been sent to bless all nations. Even Jesus came only to “gather the lost sheep of the house of Israel.” Moreover, having no human father, the designation “seed of Abraham” could not have applied to Jesus.

In order to clear any misunderstanding that he might be the expected prophet, Jesus assured his followers that the promised one was yet to come.

In John, chapter 16, verse 12, we read:

“I have yet many things to say unto you,

but ye cannot bear them now. Howbeit when he, the Spirit of Truth is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that he shall speak; and he will shew you things to come.”

Here Jesus reaffirms that a glorious prophet after him will indeed be the very *Spirit of Truth*, and will prophecy of things to come.

The third chapter of the book of Acts has also verified the fact that this prophecy was still to be fulfilled. It says:

“And He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, a *prophet* shall the Lord your God raise up unto you of your *brethren*, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear *that prophet* shall be destroyed from among the people.” (Acts 3: 20-23)

That is to say, God will again send Jesus in the latter days, but before this occurs, the prophet promised by Moses will appear, and the Kingdom of God will be restored on earth. And so it has happened.

Although Jesus has clearly mentioned the coming of the other prophets after him, and has taught us to pray for more of this *heavenly bread*, those who *have eyes but see not* are scornful of anybody who claims to be a prophet. They seem to think that because Jesus often warned them to beware of false prophets, it meant that every future prophet would be an imposter, God forbid.

It is true that Jesus warned against false prophets, but at the same time he has clearly explained that there would be both true and false prophets, and that each would be known from his fruits. He said, “By their fruits ye shall know them” (Matt. 7:15:20).

Now, if every prophet in the future were to be false, would there have been any need for this explanation? Jesus could simply have said that there would be no more prophets. Instead, he tells us that a false prophet, like a *corrupt tree*, will be hewn down and cast into the fire (Matt. 7:18-19). Using this standard, a brief study of the Holy Prophet Muhammad will suffice to prove his truth. Although driven from his home in Mecca, he lived to return only a few years later with ten thousand followers passing through the valley of Paran, fulfilling another prophecy of Moses. In Deuteronomy chapter 33, verse 2, Moses said:

“The Lord...shined forth from Mount Paran, and he came with ten thousand saints: from his right hand went a fiery law for them.”

The Holy Prophet died a natural death, and after his death his followers spread over the entire known world. It was the light of Muhammad, carried westward by his followers, that brought Europe out of the Dark Ages. Even today, the number of his followers is steadily growing and his teachings are spreading in every corner of the world. So if God’s promise to destroy false prophets has any value, such astonishing success of any prophet cannot be ignored, and the truth of his message can hardly be doubted.

We invite our Christian friends to believe in Prophet Muhammad who came in the likeness of Moses. He is the Promised Prophet

to all mankind, and has been adorned with the titles *Prince of Peace, the Everlasting Father, Comforter, the Spirit of Truth, and the Seal of the Prophets*.

We invite you to believe in the Qur’an, the Word of God revealed to Muhammad, which is the sequel to all the truths that are written in your own scriptures. In the Book of Books you will find perfect solutions to all the problems facing this troubled world today. In it you will find the key to happiness, the solution to the “questions with no answers” that defy reason and trouble your mind. Above all, you will find a simple code to live by, a teaching that lets you know where you stand with God, and which makes it possible for you yourself to witness the miracle of the Divine Presence which removes all obstacles from your path.

Come share this heavenly bread, without which the soul of man is dead and cannot be revived by any amount of psychiatry or tranquilizers.

This is what you prayed for! Rejoice that your prayers have been answered. The promise has been fulfilled. Come and submit yourselves to God by accepting His Kingdom which is today among the followers of the Prophet Muhammad. The Promised One has come. Accept him and join the Kingdom of God.

More is yet to come. Jesus had explained that his own second coming would be de-

layed until the “fulfillment of all things”...and that he would appear only after the coming of “that prophet,” the Spirit of Truth and the Comforter. Therefore, until you accept the Prophet Muhammad, and your eyes are opened to spiritual truths, the “whole truth” which Jesus explained would be beyond the understanding of those to whom he spoke. Until you have learned through Islamic teachings to understand the ways of God and the language of prophecy, Jesus could return to this world and vanish before your eyes “like a thief in the night.” He came, but alas, you could not recognize him. Indeed he came, in this very age, in the twentieth century.

Hazrat Mirza Ghulam Ahmad of Qadian, India, the Promised Messiah has come in the spirit and power of Jesus, fulfilling the prophecies about his second coming. He extended an invitation to everyone to accept peace, to accept his master and teacher, Prophet Muhammad. Through this Promised Messiah, once again you can see God’s face and hearken to the sound of His Sweet Voice. You are being offered the bread once again that you have so passionately prayed for.

So once again, rejoice and be thankful that your prayers have been heard and answered! Come and partake of your daily bread – the Kingdom has come!

Glory be to the Lord!

Ramadan: The Muslim Fast

There is one full month in every year in which fasting is prescribed for Muslims all over the world. As the month is a lunar month, so it keeps changing around the year in relation to the solar months. This creates a universal balance for the worshippers. Sometimes the fasting in winter months is easy as far as the days go, in comparison to the long winter nights, while during the summer months the days become long and exacting. As the lunar months keep rotating around the year, so Muslims in all parts of the world have some periods of easy fasting and some of arduous fasting.

Fasting in Islam begins everywhere at the first appearance of dawn, and ends with sunset. During this period one is expected to abstain from all food and drink completely. It is not just physical hunger and thirst that constitute the Muslim fast, but the nights prior to the beginning of the fast acquire a far more important character and play a central role in the institution of fasting. The Muslims wake up many hours before dawn for individual prayer and the remembrance of God. Also the Holy Quran is recited in every Muslim house much more than in ordinary days. A greater part of the night is thus spent in spiritual exercises which make up the very essence of fasting.

Sikhism

A Misunderstood Religion

Wajeeha Choudhary

A religion often misunderstood and misinterpreted by many, Sikhism is far from the myths surrounding it. For starters, Sikhs are not polytheists as labeled by Muslim extremists. Instead, to the very surprise of these extremists, the similarities between Islam and Sikhism are staggering.

From its very roots, Sikhism is a monotheistic faith as founded by the esteemed Hazrat Guru Baba Nanak, who witnessed an encounter by God. Though born a Hindu, Guru Nanak

was so profoundly affected by his direct order from God; he traveled to Mecca in order to spread the message of love and compassion as taught by the Almighty.

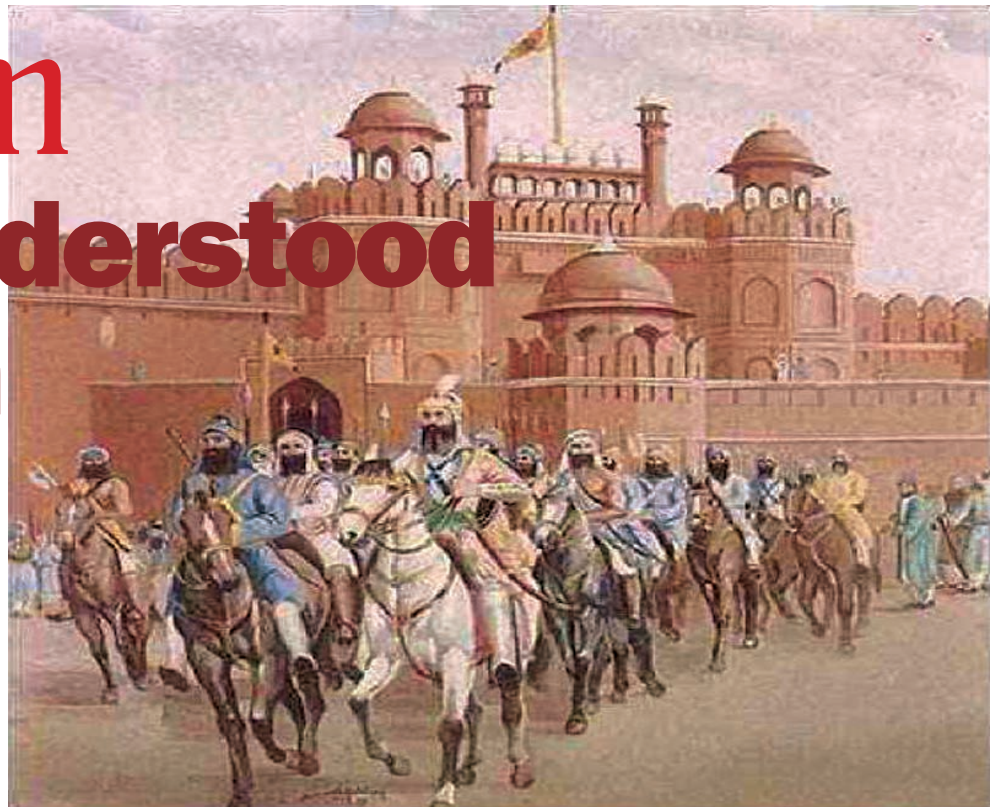


Ultimately, other religions that bear the monotheistic commonality with Sikhism do exist, thus why is Islam a pertinent faith for comparison? The answer lies in the specific similarities of doctrines and beliefs as presented by Guru Nanak.

The Prophet Muhammad^{SAW} came to Arabia in a time where women were but objects of desire, baby girls were buried alive, and corruption ran rampant in the streets of Mecca. Equality was laughed at and never given a second thought. The era of Guru Nanak also bore similar societal perversion, especially in the form of the Hindu caste system.

To demolish these foul practices, both Muhammad^{SAW} and Guru Nanak advocated the rights of humanity and laid laws concerning the equality of all of mankind, including both men and women alike. The Qur'an states in verse 14 of Al-Shura: "Establish obedience to Allah in the earth, and be not divided therein." In Japji Sahib 28, Guru Nanak has said similarly: "Accept all humans as your equals, and let them be your only sect."

The attitude of love and tolerance for hu-



mans is also extended to all of God's creations, as stated by Sikhism: "This earth is a garden, the Lord its gardener, Cherishing all, neglecting none" (Adi Granth, Majh Ashtpadi I M3). Yet, this belief is not exclusive to Sikhism, for verse 39 of the Qur'an's Sura Al-Anam states: "There is not an animal *that crawls* in the earth, nor a bird that flies on its two wings, but *they* are communities like you. We have left out nothing in the Book. Then to their Lord Shall *they all* be gathered together."

Beyond beliefs, Sikhs and Muslims perform similar actions. Muslims are enjoined to practice the ritual of *Wudhu* before prayers just as Sikhs are required to bathe before going to their house of worship, or *Gurdwara*. To preserve cleanliness, both Muslims and Sikhs remove their shoes when entering their respective houses of worship. Both men and women of the Sikh faith cover their heads as a form of respect, and are seated separately inside the *Gurdwara*. Muslims also practice a similar dress code as an act of modesty and observe separation between the genders.

Most convincing, however, is Guru Baba Nanak's statements that clearly allude to basic Muslim practices. One of these is: "You may observe the thirty fasts, and say the five prayers each day, but Satan cannot undo them." Though this commandment seems derived from Islamic literature, in reality it is from the Sikh's revered scripture, the *Adi Granth*. The "thirty fasts," or *Ramadhan*,

is the third pillar of Islam, and the "five prayers each day" references the second pillar, prayer or *Salat*. Again, in *Janam Sakhi Bhai Bala*, Guru Nanak is reported to have said: "That person will go to hell who does not repeat the *Kalima*, who does not keep the thirty fasts, and does not say the five prayers, who eats what is not lawful for him." Three pillars of Islam are stated in this passage (*Kalima* being the first, which is declaration of faith), in addition to a basic Islamic commandment advising against foods that are *haram*, or unlawful.

Thus, the possibility that Guru Nanak was Muslim is an argument that bears weight. The pieces add up and fit together in perfect harmony: Guru Nanak received revelations from God during a tumultuous and corrupt era of Hinduism; he traveled to Arabia to spread a message quite similar to Islam; he lived a life of piety and mysticism that is often attributed to Sufis; and his actions such as the five daily prayers and fasting are in synch elementary Muslim doctrines.

By no means is the purpose of this article to disprove the teachings of Sikhism. In fact, quite the opposite motive is intended, for readers to comprehend the vast similarities between Islam and Sikhism. These two religions, though often divided in history books through series of wars and unnecessary confrontations, are intertwined far closer than what is otherwise assumed. ♦

Religion and Science

The Indispensable God-hypothesis

Zia H Shah, MD

The Transcendent God

Allah is the First and the Last, and the Manifest and the Hidden, and He has full knowledge of all things.

(Al Qur'an 57:4)

In the three great monotheistic religions, Islam, Christianity and Judaism, God is viewed as a supreme, transcendent being, beyond matter space and time, and yet all that meets our senses is described in terms of matter, space, and time. That is *Al Batin* or the Hidden God of monotheism. Furthermore, this God is not the god of deism, who created the world and then left it alone, or the god of pantheism, who is equated with all of existence. The Islamic and the Judeo-Christian God is a nanosecond-by-nanosecond participant in each event that takes place in every cubic nanometer of the universe. He has full knowledge of all things. God listens to every thought and participates in each action of his very special creation, a minute bit of organized matter called humanity that moves around on the surface of a tiny pebble in a vast universe. The Holy Qur'an declares:

Allah's is the Kingdom of the heavens and the earth; and to Allah are all affairs returned for final judgment. (Al Qur'an 57:6)

The God of the Muslims, Jews and Christians has always been regarded more as the architect of the universe than nature's magician. In a way, that places Him above and beyond the materialist fray. In the words of a Biology Professor at Brown University, Dr Kenneth R Miller, "This very Western idea of God as supreme lawgiver and cosmic planner helped to give the scientific enterprise its start. Many Eastern religions (as opposed to Islam, Judaism and Christianity) take the view that reality is entirely subjective, and that man can never truly separate himself from the nature he wishes to understand. Whatever the contemplative value of these ideas, the ancient Eastern

intellectual was thereby relieved of any feeling that the workings of nature might reflect the glories of the Lord. The Westerner was not, and this is one of the reasons we can say - despite the extraordinary technical prowess of many Eastern cultures - that true empirical, experimental science developed first in the West. Hindu philosophers were left to contemplate the ever-changing dance of life and time, while Western scholars, inspired by the one true God of Moses and Muhammad, developed algebra, calculated the movements of the stars, and explained the cycle of the seasons."¹

In the past, the idea that nature was a complete, functional, self-sufficient system was seldom thought to be an argument against the existence of God. Quite the contrary, it was proof of the wisdom, skill and care of that Great Architect. The





heavens in all their regularity reflected the grandeur of the Lord. And scientific investigation was regarded as a fine and appropriate way to get closer to the Creator's ways. Immanuel Kant said, "God has put a secret art into the forces of Nature so as to enable it to fashion itself out of chaos into a perfect world system."²

According to Sir Isaac Newton, "This most beautiful system of the sun, planets, and comets, could only proceed from the counsel and dominion of an Intelligent and Powerful Being."³

"God creates Linnaeus arranges," were the famous words of Carolus Linnaeus, the founder of the modern system of biological classification. The glimpses of God continue to be seen in scientific literature in recent times also. For example, Stephen Hawking said, "The odds against a universe like ours emerging out of something like the Big Bang are enormous. I think there are clearly religious implications."⁴

However, the predominant scientific paradigm gradually shifted towards an agnostic or atheistic stance, in the second half of the 19th century, after the discoveries of Darwin and others. In the words of Carl Sagan, "You can go to the witch doctor to lift the spell that causes your pernicious anemia, or you can take vitamin B12. If you want to save your child from polio, you can pray or you can inoculate. If you're interested in the sex of your unborn child, you can consult plumb-bob dangles all you want (left-right, a boy; forward-back, a girl-or maybe it's the other way around), but they'll be right, on average, only one time in two. If you want real accuracy (here, ninety-nine percent accuracy), try amniocentesis and sonograms. Try science."⁵

There is no denying that Darwinism has promoted atheism. According to Richard Dawkins, one of the most articulate disciples of Darwinism, "Although atheism might have been logically tenable before Darwin, Darwin made it possible to be an intellectually fulfilled atheist."⁶

Reiterating this point, Kenneth R



In the words of Professor Kenneth Miller, "Science itself does not contradict the hypothesis of God. Rather, it gives us a window on a dynamic and creative universe that expands our appreciation of the Divine in ways that could not have been imagined in ages past."

Miller states, "In Copernican Universe where Newtonian Laws, not the chariots of Gods, moved the heavens around, evolution disposed off the last remaining mystery – the source of life itself. With that taken care of, surely there was no longer any room left for religion in the life of the mind. The world had at last been made safe for 'intellectually fulfilled' atheists. That is what was dangerous about *The Origin*."⁷

Even though Darwin himself believed in God, or was an agnostic, the neo-Dar-

winists, following in the footsteps of Laplace, completely denied the God Hypothesis. Darwinism's wide acceptance in the last two centuries was not because it adequately explained all aspects of reality, but its ability to provide an outlet for those seeking atheistic interpretations. Darwin's greatest achievement was showing the common ancestry of all life forms on the planet. But, here we are talking about the aspect of neo-Darwinism that a conscious creator is not needed to originate life on earth. In the



words of Professor Stephen Gould: “I am a strong advocate of the general argument that ‘truth’ as preached by scientists often turns out to be no more than prejudice inspired by prevailing social and political beliefs. I have devoted several essays to this theme because I believe that it helps to ‘demystify’ the practice of science by showing its similarity to all creative human activity.”⁸ With the advancements in molecular biology the common ancestry of all animals and plants is certain. However, other aspects of the theory of evolution are up for grabs. In the words of a popular evolutionist and Professor of Biology at Harvard University, the late Stephen Jay Gould, “Human beings evolved from ape-like ancestors whether they did so by Darwin’s proposed mechanism or by some other, yet to be discovered.”⁹

Napoleon, in one of the most notable conversations in the history of science, asked the French scientist Pierre Simon Laplace about the role of God in his scientific world view. It is said that Laplace had presented Napoleon with a copy of his work, who had heard that the book contained no mention of God. Napoleon, who was fond of imposing embarrassment, received it with the remark, “Laplace, they tell me you have written this large book on the system of the universe, and have never even mentioned its Creator.” Laplace is said to have replied, “Sir, I have no need of that hypothesis.” And so it goes. The apparent so called self-sufficiency of our physical universe has caused many a scientist to move away from the idea of a Creator of the universe or the God Hypothesis. But is it really so?

In the words of Professor Kenneth Miller, “Science itself does not contradict the hypothesis of God. Rather, it gives us a window on a dynamic and creative universe that expands our appreciation of the Divine in ways that could not have been imagined in ages past.”¹⁰

“If dinosaurs had not died in this event, they would probably still dominate the domain of large-bodied vertebrates,” so theorizes a committed atheist Stephen Jay Gould, “as they had for so long with

God is the Hidden, Al Batin, who operates through the laws of nature. He is supernatural in the sense that He cannot be studied or approached through the laws of nature. He can be appealed to only through the spiritual laws that He has revealed. He can be approached through prayers only and He reveals Himself through ‘revelations’, when He pleases.

such conspicuous success, and mammals would be small creatures in the interstices of their world. This situation prevailed for 100 million years; why not for 60 million more? . . . **In an entirely literal sense, we owe our existence, as large and reasoning animals, to our lucky stars.**”¹¹ There are innumerable lucky chances or, for a believer, instances of providences that have gone into making the universe suitable for human life. Some of these have been enumerated and explained in books like *Cosmic Jackpot*:

Why Our Universe Is Just Right for Life, The Privileged Planet: How Our Place in the Cosmos is Designed for Discovery, and Rare Earth: Why Complex Life Is Uncommon in the Universe. When we look at the totality of the evidence in biology and astronomy for Allah’s Providence we are reminded of the words of the Holy Qur’an, “If you try to count the favors of Allah, you will not be able to number them. Indeed man is very unjust, very ungrateful. (14:35)

It seemed in the 19th and the first part of the twentieth century that science was framing god out of the reality of the world. Why should this be so? By definition, a god is a nonmaterial being, who transcends nature, so why should science, which deals only with the material world, have anything to say about whether or not a god exists? In the rigorous, logical sense, it shouldn’t. But for some odd reason it did and continues to do so. Pierre Simon Laplace is one of the seventy-two people to have their names on the Eiffel Tower. He was the scientist who made the tall claim, “Sir, I have no need of that hypothesis.” So strong was his belief in determinism and the scientific process that he said that given the knowledge of every atomic motion, the entire future of the universe could be mapped out.¹² This was precisely the reason why Einstein did not believe in free will or accountability except for the horrific crimes of the Nazis. This fatalistic view in destiny was not to be, as the quantum theory later showed, during the lifetime of Einstein. Man was created free and accountable and not as a robot!

The laws of nature, unlike Laplace’s assertion, do not rule out the God Hypothesis. Francis S. Collins, head of Human Genome project, in the Preface to the book by Darrel R Falk, *Coming to Peace with Science*, says, “Some evolutionary biologists cite growing evidence from the fossil record and DNA analysis to argue that evolution proves there is no God. In the process they commit the logical fallacy of using natural laws to exclude the supernatural.”

What if the supernatural employed the natural mechanism to its ends? God is



the Hidden, *Al Batin*, who operates through the laws of nature. He is supernatural in the sense that He cannot be studied or approached through the laws of nature. He can be appealed to only through the spiritual laws that He has revealed. He can be approached through prayers only and He reveals Himself through 'revelations', when He pleases. To learn more about revelation review the May, 2008 eGazette at the following address: <http://www.alislam.org/egazette/>

THE SWAY OF RELIGION

A survey of Americans indicates:

■ 45% believe God spontaneously created man in his present form within the last 10,000 years,

■ 40% believe man evolved over millions of years, but God guided the process, and

■ 10% percent believe that God had no part in the process.^{13 14}

It is interesting to note the small percentage comfortable with an atheistic perspective. Apparently, the Pope of atheism, Professor Richard Dawkins, hasn't had too many converts. The theistic views are not limited to the uneducated people.

A 1997 survey of American scientists found that 39 percent believed in "a God to whom one may pray in expectation of receiving an answer," as compared to 42% in a 1916 survey that used the same questions and an identical sampling procedure. The results challenged the widely held assumption that religious beliefs have fallen off drastically among scientists in the twentieth century.^{15 16}

There are a few reasons for this widespread belief in God. Firstly, no matter what the experts say, it is hard for most people, except for committed atheists, to conceptualize this elaborate, profound and organized universe without a creator. Secondly, when a tragedy strikes even the committed atheists are unable to hold

onto their views and there is the saying that there are no atheists in foxholes. It has been well documented that 96% of patients undergoing cardiac surgery used prayer as a coping mechanism to deal with their stress.¹⁷ Richard Dawkins himself acknowledges that 95% of the U.S. population believes in an afterlife. Apparently, for people struggling to cope with mortality, atheism falls short in giving any consistent meaning or purpose to human life.

THE MIRACLE OF LIGHT

The Qur'an describes Allah as Manifest as well as Transcendent and Hidden at the same time, in the verse quoted in the beginning of this article. It is in this duality that the relationship of religion and science is to be understood. If Laplace had been right in predicting the future accurately, not only there would have been no Personal God but also no 'free will' for mankind. But something beautiful yet commonplace, namely, each and every ray of light, defies the tall claims of Laplace.

The scientific conflict between particle and wave models of light has permeated the history of science for several centuries. The issue dates back to at least Newton. His careful investigations into the properties of light in the 1660s led to his discovery that white light consists of a mixture of colors. He struggled with a formulation of the nature of light, ultimately asserting in *Opticks* (1704) that light consists of a stream of 'corpuscles,' or particles. The wave model explains certain observed phenomena but the photoelectric phenomena are best explained by 'corpuscle' nature of light.

If you have ever held a metal wire over a gas flame, you have borne witness to one of the great secrets of the universe. As the wire gets hotter, it begins to glow, to give off light. And the color of that light changes with temperature. A cooler wire gives off a reddish glow, while the hottest wires shine with a blue-white brilliance. What you are watching, as any high school physics student can tell you, is the transformation of one kind of en-

ergy (heat) into another (light). As the wire gets hotter and hotter, it gets brighter. That's because if there is more heat energy available, more light energy can be given off.

Why does the *color* of that light change with temperature? Throughout the nineteenth century, that deceptively simple question baffled the best minds of classical physics. As the wire gets hotter and hotter, the atoms within it move more rapidly. Maybe that causes the color (the wavelength) of the light to change? Well, that's true, but there's more to it. Every time classical physicists used their understanding of matter and energy to try to predict *exactly* which wavelengths of light should be given off by a hot wire, they got it wrong. At high temperatures, those classical predictions were dramatically wrong. Something didn't make sense.

Max Planck, a German physicist, found a way to solve the problem. Physicists had always assumed that light, being a wave, could be emitted from an object at any wavelength and in any amount. Planck realized that for this phenomenon the particulate nature as suggested by Newton was the key. He proposed that light could only be released in little packets containing a precise amount of energy. He called these packets or 'corpuscles' of Newton as 'quanta.' All of a sudden, everything fell into place.

It was known that when some solids were struck by light, they emitted electrons. This phenomenon is called the photoelectric effect. Albert Einstein offered the best explanation of the photoelectric effect in a brilliant paper that eventually won him his Nobel Prize. He seized on the dual nature of light. Light was not only a waveform but is composed of individual quanta later called photons. This understanding of the dual nature of light was needed to explain some of the phenomena that had been observed in the study of light. The wave theory of light did not explain the photoelectric effect but conceptualizing the light to be also particle, beautifully solved this riddle. Einstein proposed that the energy to



eject a single electron from the plate came from a single quantum of light. That's why a more intense light (more quanta) just ejects more electrons. But the energy in each of those packets, the quantum wallop if you will, is determined by the wavelength, the color, of the light. With one stroke of genius, Einstein had shown that Planck's quanta were not just theoretical constructs. Light really could behave as if it were made of a stream of particles, today known as photons. This won him the 1921 Nobel Prize in Physics.

"All of this might have been sensible and comforting were it not for the fact that light was *already* known to behave as if it were a wave! So many experiments already had shown that light could be diffracted, that light had a frequency and a wavelength, that light spread out like a wave on the surface of a pond. Could all those experiments be wrong? No, they were not. All of those experiments were right. **Light was both a particle and a wave. It was both a continuous stream and a shower of discrete quantum packets. And that nonsensical result was just the beginning.**

Classical physics had prepared everyone to think of physical events as governed by fixed laws, but the quantum revolution quickly destroyed this Newtonian certainty. An object as simple as a mirror can show us why. A household mirror reflects about ninety-five percent of light hitting it. The other five percent passes right through. As long as we think of light as a Wave, a continuous stream of energy, it's easy to visualize ninety-five percent reflection. But photons are indivisible - each individual photon must either be reflected or pass through the surface of the mirror. That means that for one hundred photons fired at the surface, ninety-five will bounce off but five will pass right through.

If we fire a series of one hundred photons at the mirror, can we tell in advance which will be the five that are going to pass through? Absolutely not. All photons of a particular wavelength are identical; there is nothing to distinguish one from the other. If we rig up an experiment

in which we fire a single photon at our mirror, we cannot predict in advance what will happen, no matter how precise our knowledge of the system might be. Most of the time, that photon is going to come bouncing off; but one time out of twenty, on average, it's going to go right through the mirror. There is nothing we can do, not even in principle, to figure out when that one chance in twenty is going to come up. It means that the outcome of each individual experiment is unpredictable *in principle*.¹⁸

Any hopes that the strange uncertainty of quantum behavior would be confined to light were quickly destroyed when it became clear that the quantum theory had to be applied to explain the behavior of electrons also. Their behavior in any individual encounter, just like the photon fired at the mirror, cannot be predicted, not even in principle. The photoelectric effect was leading the physics community to quantum mechanics.

Just as the invention of the telescope dramatically broadened exploration of the Cosmos, so too the invention of the microscope opened the intricate world of the cell. The analysis of the frequencies of light emitted and absorbed by atoms was a principal impetus for the development of quantum mechanics. What had begun as a tiny loose end, a strange little problem in the relationship between heat and light, now is understood to mean that nothing is quite the way it had once seemed. The unfolding of quantum mechanics was, and still is, a drama of high suspense, as Heisenberg himself wrote:

"I remember discussions with Bohr (in 1927) which went through many hours till very late at night and ended almost in despair, and when at the end of the discussion I went alone for a walk in the neighboring park, I repeated to myself again and again the question: 'Can nature possibly be absurd as it seemed to us in these atomic experiments?'"¹⁹

One hundred years after the discovery of the quantum, we can say that the answer is *yes*, that is *exactly* what nature is like. Just because science can explain so many unknowns doesn't mean that it can explain everything, or that it can van-

quish the unknowable. **At its very core, in the midst of the ultimate constituents of matter and energy, the predictable causality that once formed the heart of classical physics breaks down. Deep down, nature is unknowable as the Transcendent God is Unknowable. This may be where the finite meets the Infinite, and by the very nature of the meeting point, it is hidden in mystery and awe, an enigma or a riddle never to be solved!**

THE RUBIN VASE

Stephen J. Gould, a Harvard University, Biology Professor, though an atheist himself, states that natural sciences, including evolutionary theory, are consistent with both atheism and monotheism. He cites some examples of accomplished biologists who are also devout believers: "Darwin himself was agnostic (having lost his religious beliefs upon the tragic death of his favorite daughter), but the great American botanist Asa Gray, who favored natural selection and wrote a book entitled *Darwiniana*, was a devout Christian. Move forward 50 years: Charles D. Walcott, discoverer of the Burgess Shale fossils, was a convinced Darwinian and an equally firm Christian, who believed that God had ordained natural selection to construct a history of life according to His plans and purposes. Move on another 50 years to the two greatest evolutionists of our generation: G. G. Simpson was a humanist agnostic. Theodosius Dobzhansky a believing Russian Orthodox."²⁰ He concludes his argument by saying, "Either half my colleagues are enormously stupid, or else the science of Darwinism is fully compatible with conventional religious beliefs—and equally compatible with atheism."

The Rubin vase, like the nature of light, gives us a dual impression. We can choose to see the vase or the two faces depending on our angle and perspective. The same is true for our observation of the universe. Even though the universe suggests that there should be a Creator for it, in the adjustments that it makes to be biophilic, or suitable for life, yet its



self-contained and apparent self-sufficient nature allows an agnostic or an atheist to conceptualize it in purely materialistic terms and causes. That is part of the 'design' as there are no supernatural miracles, only improbable miracles that can, however, be explained in a totally materialistic paradigm. A miracle should be understood in the paradigm proposed by Arthur C. Clark's famous Third Law: "Any sufficiently advanced technology is indistinguishable from magic!"²¹

Despite the uncertainty at the quantum level, on a larger physical scale and in a pragmatic manner, we find that the Newtonian and Einsteinian laws work extremely well in the physical world. On this larger scale we all trust these principles every time we ride in an elevator or fly in a plane. However, the concepts of quantum theory have been utilized in the discovery and manufacturing of transistors and lasers. Transistors, in turn have revolutionized the electronics industry and more recently, the computer industry. So the concepts of quantum mechanics are not merely theoretical but have pragmatic applications.

There is duality in the design of nature. At the macroscopic level is the world of Newton and Einstein following the discrete laws of physics that make our efforts consistent with predictable results and at the quantum level there is

But God is not and cannot be part of nature. God is the reason for nature, the explanation of why things are. He is the answer to existence, not part of existence itself.

the uncertainty principle which ensures our free will, the values of our prayers and the Providence of God.

Over the years there has been unification of forces and disciplines. Mass and energy were shown to be one. Then the different forms of energy were shown to be one. Then it was shown that the mundane chemical mechanisms also run in the living bodies. In this process of unification it is time to unify the physical with the metaphysical. There is possibly one portal of entry for God to enter into the 'natural laws'. That portal of entry is at the quantum level.

Allah created the universe in a manner that He could provide humanity free will. He made our actions matter, our choices genuine and not predetermined or predestined in a way that could be predicted by Laplace. In the words of Professor Kenneth R. Miller, "The Western God (Islam, Christianity and Judaism) stands back from His creation, not to absent Himself, not to abandon His creatures, but to allow His people true freedom."²²

THE MOTHER OF ALL THEORIES: THE QUANTUM MECHANICS

If God has created the universe, then one can be certain that in keeping with His infinite entity, He would have left innumerable ways to influence the universe. So that His Divinity is not suspended in any way at any time.²³ Promised Messiah^{as}

The Heisenberg uncertainty principle can also be described by the term *quantum indeterminacy*. It was this uncertainty and indeterminacy that made

Einstein very uncomfortable. By December 4, 1926, he was sufficiently irritated by the topic to write his famous words, "Quantum mechanics is certainly imposing. But an inner voice tells me that it is not yet the real thing. The theory says a lot, but does not bring us any closer to the secret of the 'old one.' I at any rate, am convinced that He (God) is not playing at dice."²⁴

Anyone who is not shocked by the quantum theory has not understood it. Niels Bohr

To learn more about this theory, as to how it allows human free will as well as Providence of God, review an article, *Albert Einstein's Search for God*, by the author at the link:

http://www.muslimsunrise.com/index.php?option=com_content&task=view&id=109

CONSILIENCE OR CONVERGENCE ARGUMENT

Despite the fact that the theory of evolution is detrimental to the dogma of Christianity, Pope John Paul II had the wisdom to say the following for the theory of evolution, "It is indeed remarkable that this theory has been progressively accepted by researchers, following a series of discoveries in various fields of knowledge. The convergence, neither sought nor fabricated, of the results of work that was conducted independently is in itself a significant argument in favor of this theory."²⁵ It is a nicely worded elaboration of the fact that when several witnesses with divergent interests and backgrounds, without reason and possibility of colluding give a certain testimony there is no choice but to accept the truth of the deposition. This principle or metaphor that has been used to establish the facts



of science can also be extended to religious pursuits.

“Consilience” is an old-fashioned synonym for concurrence or coherence. When results from separate scientific disciplines all point in the same direction, we can be far more confident of the conclusion. About a decade ago the noted biologist E. O. Wilson wrote a book titled *Consilience*. Wilson argued that ideas from Darwinian evolutionary biology can illuminate other areas of knowledge, such as environmental policy, social science, and even the humanities. Because of this, he thinks he sees a consilience of results that supports what is variously called scientism, reductionism, or materialism - in other words, the view that the entire universe from the Big Bang to the Bolshoi Ballet can be explained by the random, unguided playing out of natural laws. In response to Wilson’s claims Michael J. Behe so appropriately said, “I think Wilson has it exactly backward. Rather than supporting randomness, a consilience of relatively recent results from various branches of physical science - physics, astronomy, chemistry, geology, molecular biology - actually points insistently toward purposeful design in the universe. In each case the results were unexpected and surprising. Merely intriguing when considered in isolation, when taken together the results from the disparate disciplines strongly reinforce each other. They paint a vivid picture of a universe in which design extends from the very foundations of nature deeply into life.”²⁶

The coincidences or chances to make our universe suitable for life, the splendor of evolution leading to human intellect and wisdom, the testimony of human conscience, the profundity of the divine revelation and its unveiling of the unknown and the unseen,²⁷ the human need for consolation and its fulfillment on many an occasion, all converge in one direction: the universal God of the Holy Qur’an!

When we take a holistic look at nature, then, in the words of the Holy Qur’an:

“..He is the Mighty, the Most Forgiving, Who has created the seven heavens in harmony. Thou canst not discover any flaw in the creation of the Gracious God. Then look again: Seest thou any disparity? Look again

and yet again! Thy sight will return to thee frustrated and fatigued, *having found no incongruity.*” (Al Qur’an 67:3-5)

CONCLUSION

The God of Islam, Christianity and Judaism is a transcendent being, beyond matter, space and time. He is the Hidden — *Al Baatin*. He is not the material god of Pantheism that He should be a part of the material universe. The categorical mistake of the atheist is to assume that God is natural, and therefore within the realm of science to investigate and test. By making God an ordinary part of the natural world, and failing to find Him there, they conclude that He does not exist. But God is not and cannot be part of nature. God is the reason for nature, the explanation of why things are. He is the answer to existence, not part of existence itself.

The universe has been designed and created through natural mechanisms, with the underlying purpose of ensuring free will for man and omnipresence and omnipotence of the transcendent God.

His is the Kingdom of the heavens and the earth; He gives life and He causes death, and He has power over all things. (Al Qur’an 57: 3)

Quantum physics beautifully fulfills this prescription and tells us that absolute knowledge, complete understanding, a total grasp of universal reality, will *never* be ours. Not only have our hopes been dashed for ultimate theoretical knowledge of the behavior of a single subatomic particle, but it turns out that in many respects life is organized in such a way that its behavior is inherently unpredictable, too. It’s not just a pair of colliding electrons that defy prediction. The mutations and genetic interactions that drive evolution are also unpredictable, even in principle.

Life surely is explicable in terms of the laws of physics and chemistry, just as Schrodinger hoped, but the catch is that those laws themselves deny us an ultimate knowledge of what causes what, and what will happen next. This also means that absolute materialism, a view that control and predictability and ultimate explanation are possible, breaks down in a way that is biologically significant. It means that after we have obtained

understanding of so much of the world around us, the ultimate mastery of even the tiniest bit of matter in the universe will always elude us. The fact that the key events of life itself pivot on these points of uncertainty makes it even more revealing. So one can safely conclude in light of the Heisenberg Uncertainty principle, the complete and full understanding of cellular evolutionary processes will remain elusive and will never be completely understood in a materialistic paradigm.

Had classical physics, the science of Newton and Einstein reigned triumphant, it might have ruled out a Personal God. That may well have been the reason why Einstein did not believe in a Personal God. Unexpectedly, the ultimate physics of nature, as it developed in the third and the fourth decade of the last century did not complete a chain of cause and effect. It left an open window on events, a break in causality that is significant not because science cannot master a few tiny details of the physical universe, but because it cannot even address the question of why nature should be constructed along such elusive lines. In the final analysis, absolute materialism does not triumph because it cannot fully explain the nature of reality.

As had been predicted in the throne verse of the Holy Qur’an, **“Allah knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases.”**²⁸

The Holy Qur’an very precisely states that Allah is Transcendent and Unknowable through human efforts alone:

Eyes cannot reach Him (Allah) but He reaches the eyes. And He is the Incomprehensible, the All-Aware. (Al Qur’an 6:104)

Returning to the apparent dual nature of reality of the universe and Rubin vase, “God could have solved the overpowering logical problems of His divine nature by creating for us a distinctive world of meaning and substance. To the nonbeliever, that world exists and operates entirely in the absence of God. The self-sufficiency of nature, exemplified most notably by evolution, implies an autonomy that requires neither explanation nor justification in divine terms. Scientifically, that self-sufficiency can be identified, tested, theorized, and explored, but its meaning and the reason for its existence cannot be explained or even addressed by science. This -

and not any departure from the discipline of science - is what distinguishes a believer from a nonbeliever. To a believer, the world makes sense, human actions have a certain value, and there is a moral order to the universe.”²⁹

Overwriting the nineteenth century, twentieth century physics has restored the God Hypothesis. It suggests a Transcendent, *Al Batin*, the Hidden God, beyond matter, space and time, and yet the foundation of all that meets our senses that is described in terms of matter, space, and time. Actually the twentieth century physics demonstrates that there should be a ‘Creator.’ However, the only way to know the Creator for certain is when He chooses to reveal Himself to the humans through revelation. The laws of science do not rule out the laws of religion or revelation. Laws of religion are derived from ‘revelation’ and simultaneously maintain a utilitarian order and organization.

(Endnotes)

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A Characteristic of Islam

Islam has always produced persons of this rank. It is Islam alone in which God approaches a servant and holds converse with him and speaks inside him.

He builds His throne in the heart of such a one and pulls him from inside towards heaven. He bestows upon him all the bounties that were bestowed on those before him. It is a pity that the blind world does not realise how far a person can reach in nearness to God.

They do not step forward themselves, and if another one does so, he is either declared a disbeliever or he is deified and is put in the place of God. Both these are great wrongs which proceed from one extreme or the other.

A wise one should not lack high resolve and should not persist in the denial of such an exalted rank being conferred on anyone, and should neither denigrate such a one nor deify him.

When a person attains such high rank, God Almighty manifests such relationship with him as if He covers him up with the mantle of His Godhead and such a one becomes a mirror for beholding God.

That is why the Holy Prophet, peace and blessings of Allah be upon him, said: He who has seen me has seen God. This is the last stage in the spiritual progress of man in which he is bestowed full satisfaction.

(Philosophy of the Teachings of Islam, p. 183)

Prayers of 11 Faiths

MOSLEM

I begin in the name of Allah, the
Beneficent, the Merciful.

All praise belongs to Allah, Lord
of the worlds.

The Beneficent, the Merciful.
Master of the Day of Judgment.

Thee alone do we worship and
Thee alone do we ask for help.

Guide Thou us on the straight
path.

The path of those on whom Thou
has bestowed Thy blessing,
excepting those on whom Thy
wrath has descended and those
who have gone astray.

Buddhist

All praise be to the Lord, the Holy
One, Perfect in Wisdom.

I go to the enlightened One for
Refuge, I go to the Law of
Refuge.

I go the Brotherhood for refuge.

Christian

Our Father, who art in heaven,
hallowed be Thy name.

Thy kingdom come, Thy will be
done on earth as it is in heaven.

Confucian

Oh revere, Oh revere, God is
glorious.

Help me to bear this burden on my
shoulders,

And show me the glorious virtue
and conduct.

Hindu

Let us meditate upon the adorable
light of the Divine Vivifier,

May He direct our minds.

Jain

Adoration to the Lord, the De-
stroyer of foes, the Supreme God,

The King of those who have
attained victory.

Jewish

Hear, O Israel, the Lord is our
God, the Lord is One.

And thou shalt love the Lord thy
God with all thy heart and with all
thy soul and with all thy might.

Shinto

All ye men who dwell under
heaven,

Regard all beings as your brothers
and sisters.

You will then enjoy this divine
country

Free from hate and sorrow.

Sikh

The One Supreme Being whose
name is eternal Truth

The Creator, the Spirit, devoid of
fear and enmity.

Immortal, Unborn, Self existent,

Enlightener, the Bestower of
grace,

Glory be to Him.

Tao

To know the Eternal is
enlightenment.

The Divine way is the asylum of
all things,

The good man's treasure, the bad
man's last resort.

Zoroastrian

Blessed was the Thought, and
blessed was the Word, and blessed
was the deed of the Holy One.

Purity was the best gift.
Happiness is to him who is pure
for the sake of purity.

(World Fellowships)

The Rising Sunset

(A tribute to the Holy Prophet's ability to give life, even after death)

Divine Eloquence demanded

Siraa-j-um-Muneer¹,

For souls embrace life, gently wrapped in your rays of love.

Out of dormant deserts of depravity,

You awakened fruits, undreamt of.

I am neither deceived by your setting,

Nor the suffocating shroud of the invading night;

For you, my Beloved, gave birth to many moons,

And nourished the stars with guidance and light.

Men, like moths, wrestle

The riddling darkness,

Trekking terrains of death and destruction;

Thirsting for the mere light in your shadow,

And enslavement to your instruction.

I bear witness to this resurrection –

From a lifeless sepulcher did my soul depart.

Your footprints mark my black stones²,

And you have become the Ka'aba of my heart.

Snide archers swarm around your

Perfection,

Aiming envy at all they never could;

But let these rhymes stand firm and strong,

As Talha's hand upon the hills of Uhud.

A sentinel of fourteen frustrating centuries,

Mourns their venom forgotten;

Yet your name continually pulses with praise,

By the millions you have begotten.

The invigorating fragrance of Hedjaz

Lingers on...

Long after your demise;

But your Sunnah and Shariah continue to give life,

And in the West, this Sun will now rise.

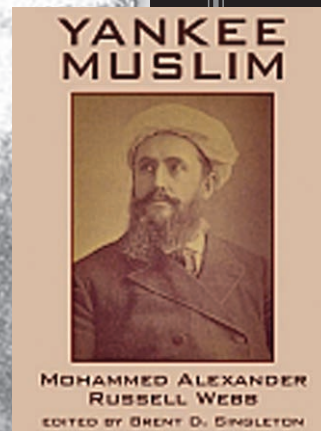
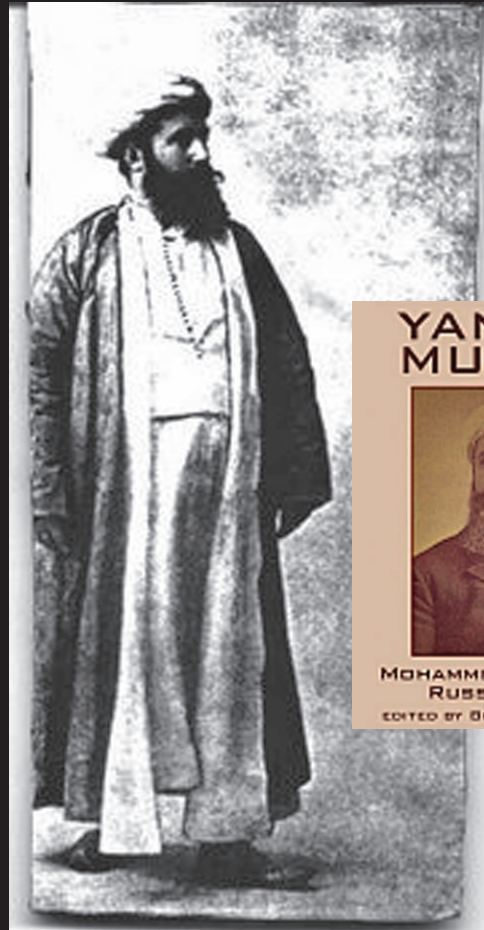
◆ Naser-ud-Din Shams

(Footnotes)

1. The Qur'an likens Muhammad^{SAW} to the sun, describing each as "a Light-Giving Lamp" 25:61 & 33:46.

2. It is believed that the Black Stone was sent by God to mark the site of the Sacred House of Worship. It is housed in the Ka'aba in Mecca, around which all Muslims are drawn to circumambulate during the Pilgrimage, as the planets gravitate to revolve around the sun.

Yankee Muslim



The Asian Travels of
Mohammed Alexander
Russell Webb

Book Review

Brent D Singleton

Borgo Press, 2007. 320pp

Reviewed by
Dr Tahir Ijaz,
San Diego, California

World events have kindled interest in academic circles and the public at large in the USA about the religion of Islam and its place in American society. This has lead to a renewed analysis from a historical perspective about the Muslim presence in America.

An adequate examination is impossible without referring to the mission of

Mohammed Alexander Russell Webb (1846-1916), among the first converts to Islam from white America – and certainly its first native missionary. He preached Islam at a time when the numbers of Muslims in America were insignificant. Apart from some Muslims among the enslaved African-Americans, most Muslims arrived as immigrants after World War I in the 1920s, with the collapse of the Ottoman Empire.



Webb maintained written communication with the Ahmadiyya Jamaat leadership, commenting favorably about the *Review of Religions* and also helped edit the English translation of Hazrat Ahmad's lecture, *Philosophy of the Teaching of Islam*, published in 1910. His name is mentioned in the 'Foreword' of that edition. Ahmadiyya sources also confirm it was primarily due to the influence of Hazrat Ahmad that Webb accepted Islam, though he never actually formally joined the Ahmadiyya Community.

Even so, they remained as insular communities along ethnic lines, whether they be Turks, Kurds, or Lebanese. Singleton points out it was not until the arrival of the Ahmadiyya that organized missionary activity started in earnest particularly attracting to its fold followers of what he calls 'quasi Islamic movements' in America such as the Moorish Science Temple and Nation of Islam.

The first portion of the book is devoted to the biography of Webb. He grew up in Massachusetts and New York, and landed his first employment as a journalist in Missouri, eventually working his way up to editor for a local newspaper, working there until 1887. He was active in politics as well. With the lobbying assistance of influential associates, he was appointed by President Grover Cleveland's administration as Consular Representative to Philippines from 1888 to 1892.

Prior to his departure overseas, in 1886 he read some literature penned by

Hazrat Mirza Ghulam Ahmad in India. Specifically, he came across a letter by Hazrat Ahmad published in a newspaper inviting people to Islam and offering a reward of 10,000 rupees if anyone could refute his three hundred arguments supporting the authenticity of the Qur'an and the Holy Prophet (Singleton, page 23).

By 1887 just prior to his departure, he came into correspondence with Hazrat Ahmad and several letters were exchanged. Hazrat Ahmad reproduced Webb's letters in his book *Shan-e-Haq* which in turn Singleton has reproduced in Appendix C of his work. In those letters Webb described his search for truth, dabbling in Buddhism but now was increasingly attracted towards Islam. Shortly thereafter, Webb accepted Islam after moving to the Philippines to take up his diplomatic position.

In 1892, he resigned from his post as Consular to Philippines, with intention of launching his own Islamic missionary movement. He

He went back to USA after his sojourn in India and opened a mission called American Islamic Propaganda and started a periodical devoted to Islam, entitled *Moslem World and the Voice of Islam*. He had ambitious plans of building a planned Muslim community in the south made up of immigrants from India, but this did not materialize for various reasons, mainly financial.

secured sponsors from Indian Muslim businessmen he had developed contacts with, and travelled throughout India, lecturing on various theological aspects. He visited Calcutta, Bombay, Hyderabad, Madras, Agra and Lahore.

It appears he became somewhat of a celebrity. He was invited to the grand homes of ruling elites for dinners and receptions. He enjoyed the brotherhood of his newly adopted faith. His attendance in the grand mosques with hundreds of Muslims left him in awe.

Singleton reproduces the personal diary of Webb, and details of several days are provided from around September 1892 to December 1892. This forms the longest portion and core of his book. The reading is interesting and entertaining, giving a close personal account of a Westerner in 19th century India. The challenges of managing day to day activities with all the trials and challenges in a totally different culture are illuminating.

Webb seemed to enjoy the notoriety.

For example under the heading Oct 3, 1892, it is stated:

“Visited the post office and mailed letters to my wife and Kelsoe and then went to the principal bazaar of the town and would have enjoyed it very much if I had not been surrounded and followed constantly by curious Mohammedans who were anxious to see the American convert” (Singleton, page 101).

From Oct 14, 1892:

“After the close of my lecture the people

crowded around me trying to get a chance to shake my hand, and it was with utmost difficulty and the active help of several Mohammedans who joined hands and formed a circle around me, that I was saved from being crushed” (Singleton, page 117).

Webb wrote in the end:

“The four months I spent in India form the pleasantest memory of my life. I lived among Mohammedans all of this time. I found a richer, better, civilization among these so-called ‘barbarians’ than I can find in the great metropolis of the new world today” (Singleton, page 32).

It is noteworthy that Webb did not go to Qadian to meet Hazrat Ahmad, the man who brought him to Islam. Singleton points out that by 1891 Hazrat Ahmad had claimed to be the Promised Messiah, which caused considerable commotion among the Muslims. Webb therefore stayed clear of him and his followers, wanting to maintain good relations with his Muslim hosts, knowing that future donations for his American Muslim mission would be hampered if he was too close to a controversial personality (Singleton, page 25).

Nonetheless Webb maintained written communication with the Ahmadiyya Jamaat leadership, commenting favorably about the *Review of Religions* and also helped edit the English translation of Hazrat Ahmad’s lecture, *Philosophy of the Teachings of Islam*, published in 1910. His name is mentioned in the ‘Foreword’ of that edition. Ahmadiyya sources also confirm it was primarily due to the influence of Hazrat Ahmad that Webb accepted Islam, though he never actually formally joined the Ahmadiyya Community.

He went back to USA after his sojourn in India and opened a mission called American Islamic Propaganda and started a periodical devoted to Islam, entitled *Moslem World and the Voice of Islam*. He had ambitious plans of building a planned Muslim community in the south made up of immigrants from India, but this did not materialize for various reasons, mainly financial. He was media-savvy on account his professional background, and his mission and activities were widely covered at the time by the media. Most of his attention was devoted to white intelligentsia, attempting to breakdown prejudices against Islam, in which he no doubt partly succeeded.

However, on account of funds and improper management, his mission never did succeed and died with him. The only recognition he got by a Muslim community was an award from the Sultan of Turkey for his services to Islam; however, Webb was also an ardent and outspoken supporter of various Ottoman Turk political policies.

His own wife turned away from Islam in his lifetime, and ironically, though he died a Muslim, his funeral services were conducted by a Church his family was affiliated with.

Singleton has masterfully portrayed Webb as the man he was: highly individualistic and open minded with boundless energy. He was comfortable in his skin as American *and* Muslim – which is often seen as conflicting in terms of values, particularly among immigrant Muslim communities in the USA. On that account alone the book makes for interesting reading.

Originally printed in the 7/23/08
edition of *Embassy* magazine
(Canada's foreign policy
newsletter)

“Love for All, Hatred for None”

By Qasim Rashid, Chicago, Illinois

I commend Jeff Davis on an excellent piece regarding the prime minister of Canada's remarks about the Ahmadiyya Muslim Community (RE: “PM Stirs Debate by Cozying Up to Moderate Muslims,” July 9). Not only did Mr. Davis objectively cover his statements, but he also properly captured the beliefs and stance of the Ahmadiyya Muslim community on violence.

While some Muslim clerics are taking offence to the comments made by respected Prime Minister Stephen Harper, they forget that, indeed, Islam can only truly be expressed with complete peace and serenity. Any action contrary to peace is contrary to Islam.

I commend Mr. Harper for taking this firm stance. Canada certainly is a land of inter-religious co-existence. When the Prophet Muhammad ruled Arabia in the last two years of his life, Muslims, Jews, Christians and Pagans alike lived in peace and without molestation.

By declaring his views of peaceful co-existence, Mr. Harper is following the path of the wonderful and universal example of Prophet Muhammad. This will without question pay immense dividends for the great country of Canada. Islam flourished under this philosophy. Indeed, there is no question that with this philosophy, Canada will continue to flourish.

I close with the motto of the Ahmadiyya Muslim Community. This motto truly embodies our view of the world, Muslim and non-Muslim alike. It brings comfort to my heart that Canada has adopted this same motto of “Love for all, Hatred for none.”

Originally printed in the 6/12/08
edition of the *Oshkosh
Northwestern*

“Colleges should protest Pakistan expulsions”

By Saad Mian, Oshkosh

A few days ago some medical students in Pakistan were expelled based on their religion.

As strange as it may sound to us in the United States, it actually happened. The students are accused of distributing information about their faith to their fellow students. Even if the accusation is true, isn't that what higher education is all about? It is interesting that on one hand they have this attitude toward higher education and in the same breath they will accuse the west of every single problem that they face.

It is especially interesting to note the attitude of the principal of this medical college. His cowardice is exemplary. He expelled the students to “cool down” the students who wanted them to be expelled – and that he will “negotiate” with both sides to find a solution. Is it surprising that terrorists from across the globe find refuge in Pakistan? If the elite academia is so accommodating to these thugs one can only imagine the attitude of the masses.

I urge all local colleges, technical colleges, and especially the University of Wisconsin to take serious notice of this grave injustice. They should issue a strong notice to the medical college (<http://www.pmc.edu.pk/>), and the government of Pakistan

(<http://www.pakistan-embassy.org/>).

Such attitude must not be tolerated.

Originally printed in the 4/11/08 edition
of the *Daily Campus* (University of
Connecticut)

“True View of Islam”

By Sohail Husain,
New Haven, Connecticut

As college campuses across America observe Islamic Awareness this week, you

might ask what the word Islam actually means. In Arabic lexicon, Islam literally means ‘peace.’ A paradox, you say? How could Islam represent a religion of peace when car bombings and suicide missions are seen perpetrated in its name?

To resolve this question, we turn to its original teachings, embodied in its holy book the Quran, and sayings of its founder, the Prophet Muhammad. His practice and recommendations tell a different story.

While most cultures subscribe to various a sundry greetings, Muslims, both young and old, were taught by the Prophet to greet one another with the same one greeting ‘Peace be upon you.’ Hazrat Mirza Masroor Ahmad, head of the Ahmadiyya Muslim Community, points out that constantly offering the greeting of peace on all occasions of meeting as prescribed by Islam “would result in the development of love and harmony in society.”

Another unique viewpoint offered by Islam is the advancement of peace between different faiths. Whereas some religions condemn non-believers to a fiery hell, the Quran declares, “Surely, those who believe and the Jews and the Christians and the Sabians - whichever party from among these truly believes in Allah and the Last Day and does good deeds, shall have their reward with their Lord, and no fear shall come upon them, nor shall they grieve.(8:63)” Thus Islam rejects relegation to doom of non-Muslim groups – indeed, they, too, can attain Paradise.

A further example of the practice of peace between faiths is demonstrated in the remarkable assurance given by the Prophet to Christians in the form of a charter, issued in the sixth year of his migration from Mecca to Medina (628 CE) and known as the ‘Charter of Freedom.’ Among other notable assurances in this Charter, the Prophet of Islam offered his Christian brethren unconditional assistance in times of need, protection from their enemies, and protection for their houses of worship. Thus, Islam is not only synonymous with its root derivation of peace, but it also provides an exemplary model in advancing the very concept of peace. Muslim extremists should pay heed to the message of Islam and, instead of creating disorder, destroying property or lives, they should follow the high example of establishing peace, as taught by their faith.

Constitutional Ideals Apply to Islam As Well

Originally published in *The Finer Lake Times* (New York), July 25, 2008
By **Sardar Anees Ahmad,**
Waterloo, New York

Perhaps the most fitting summary of the American idea is a phrase as brief as it is beautiful, “life, liberty, and the pursuit of happiness.” Since Independence Day was earlier this month, I wanted to see if the principles this country was founded upon, and celebrates, are as compatible with my being an American, as with my being a Muslim.

To begin with, early Americans fled England for the very reason that early Muslims migrated from Mecca to Medina – to seek a land that offered religious and political-economic freedom. Prophet Muhammad’s Charter of Medina did for every Medinite (Muslim or otherwise) just what the U.S constitution did for its citizens in recognizing every fundamental liberty as a fundamental right.

Perhaps the most vital quality allowing for the development of both communities was a strict separation of church and state. It was the “wall” of Jefferson allowed for a Catholic president in a pre-dominantly Protestant America, the very same as the wall of Muhammad allowed for the number of Jewish scholars in Moorish Spain. During Muhammad’s lifetime, Muslims strictly observed the Quranic directive, “There is no

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compulsion in religion” (2:257) – evident from the fact that no Jew, Christian, or pagan was ever coerced into conversion. For example, Muhammad employed in his home for errands but never pressured him to become a Muslim.

Muhammad’s State was also able support both the capitalist, such as Usman bin Affan, with the likes of Abu Dharr Ghiffari, a staunch socialist. Moreover, under Muhammad’s rule, Arabia was just as tolerant of various political ideologies. Prophet Muhammad found his state upon democratic precepts, as the Quran described the implementation of principles such as consultation as a righteous act (3:160, 42:39). Grass-root ideology and activism were not only allowed, but promoted – as the Quran and Muhammad indicated, “The greatest Jihad is to speak truth in the face of a tyrant” (5:3). While war was permitted to preserve the State, prisoners of war were treated with respect (22:40, 8:68). Legal decisions were also made based on tribal or Jewish law, provided it did not violate common law. Overall, the government was a welfare state, with an economic and medical system in service of the entire society (20:119-120, 2:206).

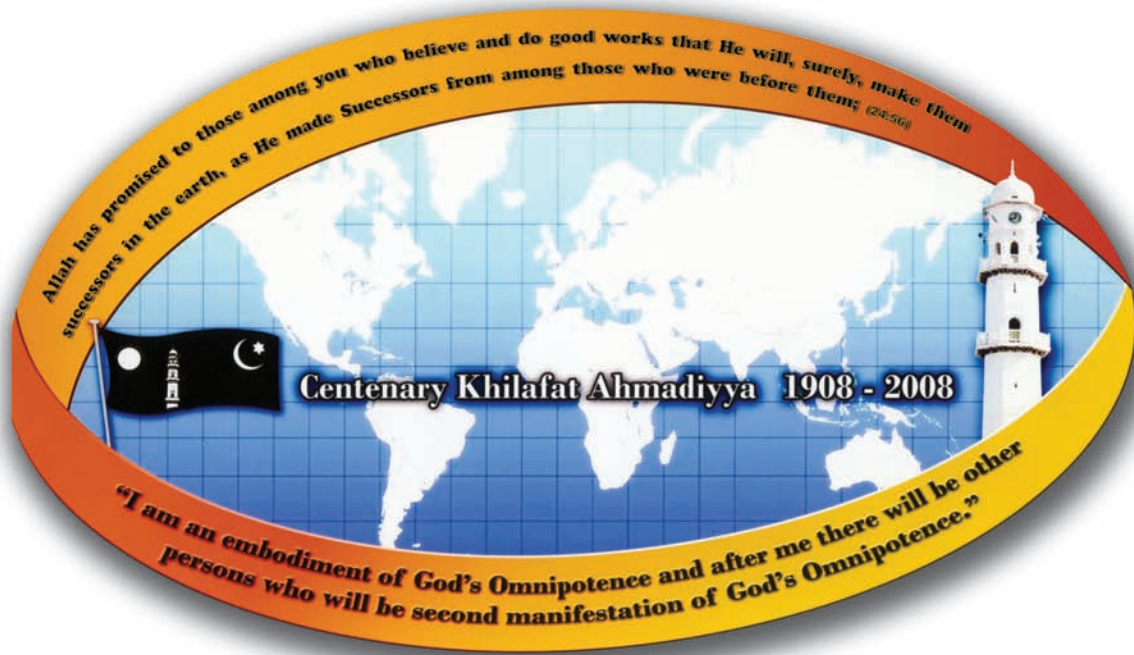
At the same time many positions were appointed, not filled via election, with merit as the discerning criteria in securing any job. A system of governance whereby talent shapes a social hierarchy, that is a meritocracy, was stressed in John Locke’s *Second Treatise of Government* – a document that heavily influenced Thomas Jefferson during the writing of the Declaration. Muhammad believed both

a republic and a monarchy were “Islamic” in nature, so long as its ultimate aim was the service of its citizens. Ultimately, Muhammad’s State was not necessarily *by*, but always *for*, the people.

Naturally, a society that nurtures and promotes religious and political-economic pluralism will attract people from every conceivable background. It was this quality to which President Lyndon Johnson alluded when stating, “America is not merely a nation but a nation of nations.” As is the case with America, the Islamic Empire brought the Arab on level ground with the Ethiopian, the Persian, the Afghani, the Indian, the Spaniard, and the Chinese. Muhammad was exposed to a number of cultures, and never prohibited their expression so long as they were not immoral. For example, a non-Muslim once grabbed Muhammad’s beard during a discussion – a custom of his tribe when one wanted to stress a point. Naturally, Muhammad’s companions were very upset, but Muhammad never censured the man’s behavior. Following the Quranic injunction, Muhammad also guaranteed all places of worship would have a home in his State, and their defense would take priority over that of a mosque (22:41). Religious tolerance aside, such a welcoming attitude towards people of any faith undoubtedly promotes the interaction, and oftentimes integration, of various cultures and traditions.

In closing, inherent in the words “life, liberty, and the pursuit of happiness” is an undying attachment to inclusiveness, understanding, and progress. It is these very words which were realized 1,400 years ago in the deserts of Arabia and which we now celebrate every July 4th.

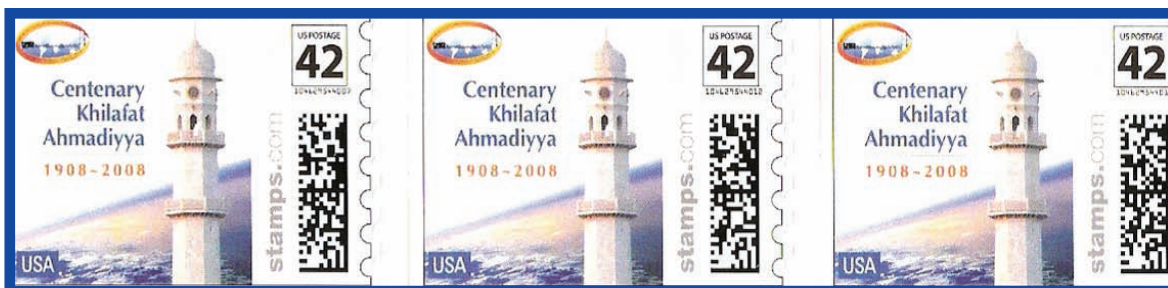
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Ahmadiyya Muslim Community

KHILAFAT 1908 - 2008

The word Khilafat means succession, and the Khalifa is a successor to a Prophet of Allah whose goal is to carry to completion the tasks of reformation and moral training that were seeded by the Prophet. The community of followers of a Prophet of Allah continues to nurture its faith and practices under the blessing of the institution of Khilafat for as long as Allah wishes.



Khilafat Centenary Commemorative Stamp Edition

Perspective: Prophets and the Magic of Change

Mom: Go and clean up your room!

Son: Mom, I'm watching football. I'll do it later.

Mom: You always say that but never do it. Do it now!

Son: (towards TV) Ditka was overrated, moron. What did he do with the New Orleans Saints? Who made you a commentator?

Mom: What did you say?

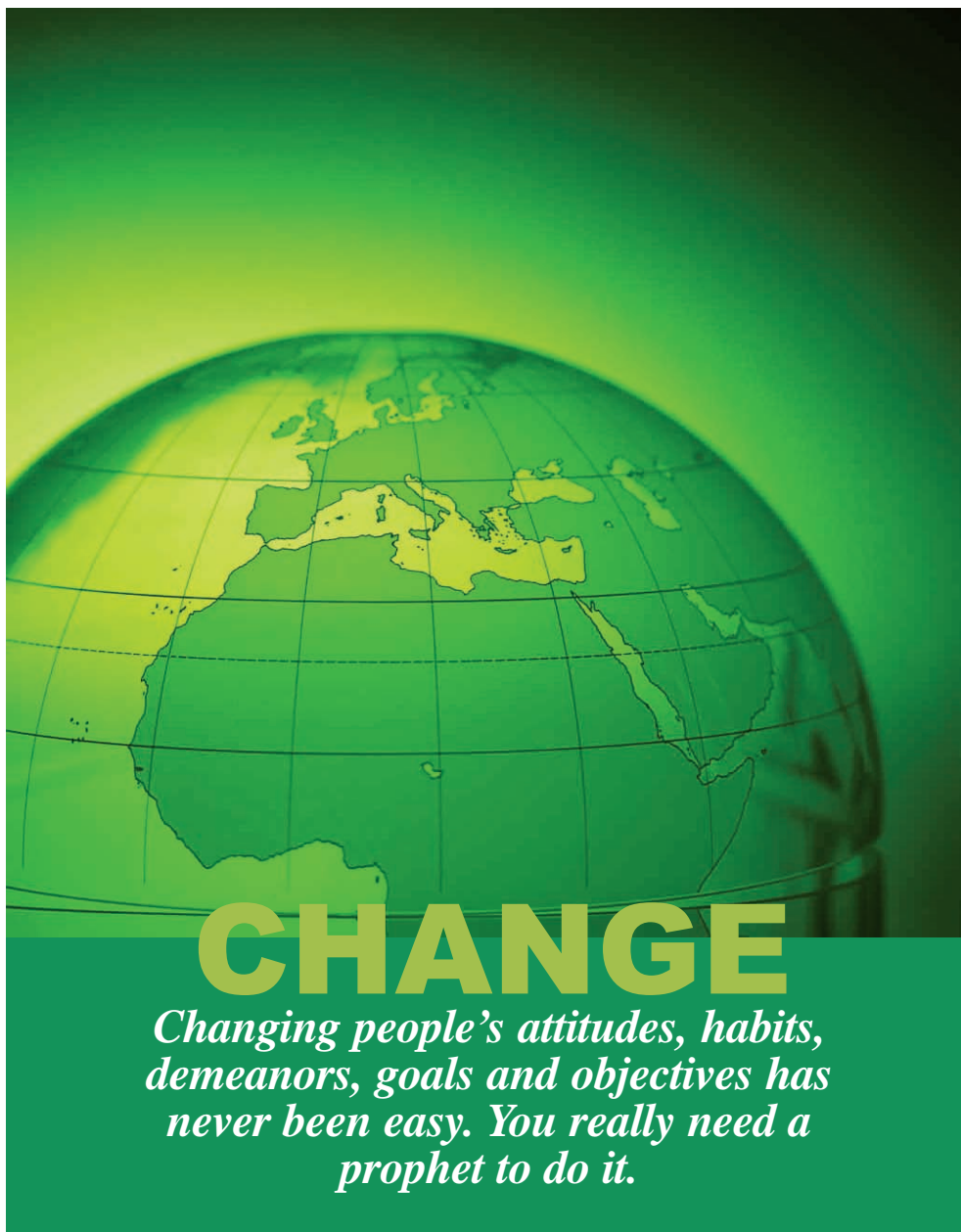
Son: I'll do it later Mom...this is football season.

Mom: Last time, I ended up cleaning it. I'm not doing it this time.

Son: (Loud Voice) Oh, that must have hurt! He is done for the season.

Mom: What was that?

Son: It's football season Mom, leave me alone.



Most families are familiar with this scene. It does not happen in all families because some fans don't take the risk of watching the game at home. They prefer sports bars so they don't have to deal with interrupting moms.

All Bilal had to do was keep quiet and his torturers would let him go. But he would not stop saying, "Allah is One." What made him continue to bear this excruciating pain, the intense heat and inhumane torture? That was the miraculous and magical transformation made by the Holy Prophet.

It is absolutely amazing how football season emotionally charges its fans. The actual game only lasts an hour. The rest of the three hours you see overly grown men spitting, scratching and touching each other's behinds. In between, the TV cameras show us the varying speeds with which coaches chew gum.

In the pre-game show, the former players tell us how the game is going to turn out and the Monday morning coaches explain why it didn't. It's just a game.

Moms keep on working on their sons. Changing them is not something they count on. Fathers are smart enough to keep quiet in these situations. They know precisely when to play dumb and deaf. Over time, they master how to play one or the other, and a combination thereof. Trying to change them is something the moms gave up a long time ago.

Changing people's attitudes, habits, demeanors, goals and objectives has never been easy. You really need a prophet to do it. I mean, only real prophets have been able to genuinely transform people. They have been amazingly successful at it.

It was the magic of the Holy Prophet that transformed people into different human beings altogether. Hazrat Bilal was mercilessly dragged on the hot rocky streets of Mecca. I have been to Mecca, and have experienced how difficult it is to even walk upon those rocky streets. All Bilal had to do was keep quiet and his torturers would let him go. But he would not stop saying, "Allah is One." What made him continue to bear this excruciating pain, the intense heat and inhumane torture? That was the miraculous and magical transformation made by the Holy Prophet.

Abu Talha Ansari was one of the affluent Muslims of Medina. He used his hand to shield the face of the Holy Prophet from arrows during the Battle of Uhud. The arrows kept piercing through

his hand yet he bore that pain so they wouldn't hit the Holy Prophet. His hand became paralyzed as a result. What was going through his mind when the next arrow hit and it hurt even more than the one before it? It was his faith and love for a man who had transformed him into a heavenly person. There was no way he was going to let the Prophet fall into harm's way.

The same people who were cruel enough to bury their daughters alive were the ones who would burst into tears upon hearing the recitation of the Holy Qur'an. Young boys would stand on their toes so they could look old enough to fight in the Battle of Badr for the sake of Allah.

These were only a few of the miraculous transformations of people that could only be performed by the prophets. Without coercion, people sacrificed their wealth, honor and even life. All of this was for the reward expected from their Lord.

This should clarify the meaning of the Quranic verses in which the pagan non-believers accused the Prophet of being a magician. The pagans could not believe the magical transformations taking place before their eyes, and claimed the Prophet was casting spells on these people.

Even in our own century, we see examples of these transformation miracles through the Promised Messiah. Hazrat Hakeem Noor-ud-Din was a physician of the Maharaja of Kashmir, a scholar and well-known spiritual leader. Upon receiving the letter from the Promised Messiah to come to Qadian, he did not even go home. From his clinic, he went straight to the train station. As the Promised Messiah asked him, he settled in Qadian even though he had started construction on his new house in his hometown Bhera.

Bhai Abd-ur-Raheem Qadiani was from

a Sikh landowner family. His family did not want him to stay in Qadian. The Promised Messiah had a written agreement, which the family signed, that they could take him to their village, but on the condition they would allow him to return to Qadian. They reneged and placed him and the village under 24 hour guard surveillance. This boy ran out of his village disregarding the wrath of his family and the guards. He made it to Qadian through all the security posts and refused to go back anymore. There were other persons named Abd-ur-Raheem in Qadian but he is the only one who became known as *Abd-ur-Raheem Qadiani*. What made him attracted to Qadian and the Promised Messiah? It was the transformation that was taking place at the hands of the one appointed by God. Family and friends took a secondary position to the one they loved for the sake of God.

Trying to change a boy to take a few minutes from the ballgame is a huge task. Try changing an entire population to lay down their lives and sacrifice everything they've got. That takes a miracle. The fact is that this miracle of transformation is the deciding factor for the truth and recognition of a prophet of God. God knows nobody else could do that.

Oh, and while we're at it, a word of advice for moms across the nation: Don't interrupt the kids when they are watching football. It's like hay-fever season. It is not a real sickness. It just feels like one. There is no cure for it so you'll just have to weather it out. Feel free to talk during the commercials, unless of course, there's another game on another channel.

God bless the remote control.

Falahud Din Shams

P.S. The pre-game show is part of the game.



Love For All. Hatred For None.

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